



46-1  
13

46-1

No. 251

**Society**  
OF  
**INQUIRY ON MISSIONS**  
AND  
THE STATE OF RELIGION.

**LIBRARY**  
OF THE  
Theological Seminary,  
PRINCETON, N. J.

Case, ... DIVISION *I*  
Shelf, ... *7*  
Book, ... No. ...





Digitized by the Internet Archive  
in 2015



# AMERICAN Missionary Register.

VOL. I.]

DECEMBER, 1820.

[No. 6.]

## Reports of Societies.

### ELEVENTH REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

PRESENTED AT THE ANNUAL MEETING, HELD AT HARTFORD, CONNECTICUT,  
ON THE 20TH OF SEPTEMBER, 1820.

*Corresponding Secretary, Rev. SAMUEL WORCESTER, D.D.;*

*Treasurer, JEREMIAH EVARTS, ESQ.*

THE American Board of Commissioners for Foreign Missions, founded in September, 1809, has at present *three* stations at BOMBAY and its vicinity, *two* in CEYLON, *one* at the SANDWICH ISLANDS, and *seven or eight* among our Southern Indians. At these stations, they have in their employment nearly one hundred persons, of both sexes, including Missionaries, Catechists, Physicians, Agriculturalists, and Mechanics.

In a short introduction to this Report, the Prudential Committee thus remark—"Of the eight individuals, who at first composed this Board, *three*—of the thirty-seven, who have been enrolled as chartered Members, six—have been advanced, as we humbly trust, nearer to the central glory of the same Divine Fellowship. The former three, DWIGHT, HUNTINGTON, and SPRING, loved and revered names, have been, in preceding years, affectionately recorded. The other three, LANGDON, APPLETON, and PAYSON, names also revered and loved, and worthy of like affectionate record, have, in quick succession, been removed from us since our last anniversary. They rest from these labours; but have not ceased to have an interest in them. They are labours for eternity; and the results, we may humbly assure ourselves, are for joy and grateful celebration, in the highest of the heavenly places."

The Committee then proceed to a detailed statement of their operations during the past year, observing, for the sake of perspicuity, the chronological order of their several missions.

#### BOMBAY MISSION.

As this is not only the first mission of this Board, but the first mission ever sent from this Christian country to any foreign heathen land, or portion of the unevangelized world, it cannot but be regarded by all, who wish well to the best interests

*December, 1820.*

of mankind, with peculiar interest. The circumstances of its origin and early history are too deeply impressed on the minds of those who were immediately concerned in them, ever to be forgotten.

For a year and a half the Prudential Committee had been looking with anx.

ious earnestness for an opportunity and means for sending forth the young men, whose solemn dedication of themselves to the service of Christ among the heathen had, under the wise ordering of Providence, given rise to the deliberations, which issued in the formation of this Board. It was in the days of that mighty and dreadful conflict, which shook the pillars of the world, and filled all hearts with dismay and all minds with perplexity: Our vessels were not permitted to go from our ports, and no way was open to any part of the Pagan world. All was gloomy suspense, and the prospect seemed to be growing still darker, when, on a sudden, intelligence was communicated of a vessel preparing, under special permission, to sail for Calcutta. It was on the 27th of January, 1812, that the Prudential Committee met at Newburyport, to consider and act upon the question of sending the missionaries; and the Harmony was appointed to sail from Philadelphia on the 10th of February. The missionaries had not been ordained; their outfits were not ready, and very little money had yet come into the treasury. It was an hour of intensely serious deliberation. It seemed to be the will of Him, whose servants they were, that the missionaries should be sent; and, with reliance on his aid, the decision was taken to send them. It was not a vain reliance. The necessary arrangements were made; the requisite means were supplied; and, by the whole scene of the preparation and departure of this first American mission, an impulse was given to the missionary spirit, to which, under Providence, are in no small measure to be attributed its subsequent diffusion, activity, and productiveness.

The destination of the mission was not fixed; but, with such instructions to the missionaries, as were deemed proper, was referred to the determination of Providence. Providence, ever wise and good, enveloped itself for not a short season in darkness; and put the faith and patience of the missionaries, and their patrons and friends, to severe trial; and it was not until the former part of the year 1814, about two years from leaving this country, that, after repeated repulses and

various adversities, the mission was quietly settled at Bombay.

Many months before this time, Messrs. Judson and Rice had separated themselves from the mission; and Mrs. Newell had been taken from it,—that every where she might plead for the cause with irresistible eloquence. And about a year and a half after, Mr. Nott, enfeebled by disease, came to the determination to return with his wife to his native land.

Only Mr. Hall and Mr. Newell now remained:—and this was only five years ago. “In point of numbers,” said they in a letter at the time, “we two missionaries are to the people of Bombay—to say nothing of the millions in sight of Bombay—what two ministers would be to the whole population of Connecticut, were the people of that state all heathens, and the two ministers far removed from all ministerial intercourse and Christian counsel.” Not only were they the only missionaries then at Bombay, or on all the hither side of India, but, so far as appears, Roman Catholics excepted, they were the first ministers of Christ, who had ever preached the Gospel in the native language of Bombay, and the extensive provinces adjacent, containing a more numerous population than the whole United States.

In the knowledge and use of this strange and difficult language, the two missionaries, at the time now referred to, had but just attained to such proficiency, as to begin to speak and preach in it to the people. Of course, they were but just prepared to commence their system of operations; having as yet no permanent school, no printing press, no Bibles or tracts for distribution.

In the Report, made at our last anniversary, the narrative of this mission was brought down to the latter part of the preceding May. Your Committee regret to state, that they are now able to bring it down only to the fore part of January, about seven months later, and for this the materials are comparatively scanty.

While our merchants were trading at Bombay, communications from the missionaries were frequent and copious; but since that trade has ceased, no conveyance is afforded, but what is circuitous

and precarious, and the communications are infrequent.

The entire period, then, of the active operations of the Bombay mission, now under general review, is only a period of about four years and a half; viz. from the summer of 1815, when Mr. Nott left the mission, and the two who remained were just prepared to begin to act, to the beginning of 1820.

Of the state and progress, the plans and operations of this mission, ample statements and details have been given in preceding reports. For the present occasion only a succinct recapitulation is designed.

At the very time that Mr. Nott was embarking at Bombay, for his return, Mr. Bardwell, with four of his brethren, who were intended for Ceylon, was ordained for the mission; and he arrived at Bombay on the 1st November, 1816. About sixteen months after, viz. on the 23d of February, 1818, Mr. Nichols and Mr. Graves, with their wives, and Miss Philomela Thurston, now Mrs. Newell, arrived. Thus strengthened, the mission, so far as is known to your committee, has since continued without diminution, consisting of five missionaries with their wives; holding its primary seat in the great native town of Bombay, and occupying a station at Mahim, distant about six miles on the northern part of the same island, and another distant about 25 miles, at Tannah, on the island of Salsette, of which it is the chief town.

### *Preaching the Gospel,*

as they have opportunity, to the untold multitudes around them, of whose corruption, darkness, and wretchedness, no adequate conception can be formed in this land, is a principal and daily work of the missionaries. In the prosecution of it, they not only visit the temples and places of resort in the city, but make circuits of less or greater extent, upon the islands, and in the provinces of the continent. In the course of a year, many thousands thus hear from them something concerning the true God and Eternal Life.

"Our daily custom," they say in their latest joint letter, dated in January—

"our daily custom of addressing the people, wherever we find them, we consider our most important business. In this branch of our labour, we find some of our highest pleasures, as well as our chief trials.

The brethren in Bombay have hired a large room for a school, and have made some use of it for the stated instruction of the people on the Sabbath. Attendance at present is rather encouraging; and those, who assemble, are in general as silent and attentive as could be expected. We would hope, that the divine blessing will enable us to continue these exercises, and will make them ultimately profitable to many.

"During the past seven months, we have taken the following tour for the promotion of our object. Brother Hall visited Panwell and the vicinity, across on the coast. Brother Bardwell went to Bancote, and several adjacent towns, with some others nearer Bombay. Brethren Nichols and Graves went northward to Cullian and Bhowndy, with several small places between them and Basseen. In all the towns we distributed many copies of the tracts and portions of Scripture, which we have printed. All these tours were very pleasant and refreshing to us. But we were called to mourn over many thousands living in spiritual darkness and death; while we could only give to some of them a hasty outline of the way of salvation. There are several important towns, where, if a missionary were permitted to settle, he might enjoy a more promising station than some of us now occupy. We would hope soon to welcome brethren, who will supply at least some of these places."

Of their tours for preaching some idea may be formed from the following extracts.

In the journal of his tour to Panwell Mr. Hall says:

"About 7 o'clock in the morning, December 14, we landed at Panwell, which is about 12 or 15 miles east of Bombay.

"16. I went out among the people three times, which occupied nearly the whole of the day. I found opportunities for communicating religious instruction to a very considerable number of people. In some places, I spoke to 30, 40, 50, or 60 in one company. In another place, there were no more than three or four. I distributed a few books during the day. At first, when the people were told I had religious books to give, they could not believe it; but seemed deterred from receiving them, through fear they should have to pay for them sooner or later. The idea of a gratuitous distribution of books among them, was what they



probably never before heard, or thought of. But when they were convinced, that nothing would ever be received of them for the books, and that they were *religious* books, they seemed to be in no fear of receiving them. And the fact of their being *religious* books, was mentioned among themselves more than once, in my hearing, as a reason why they should be received. I soon perceived, however, that only a small part of the people could read, and that I was not likely to dispose of a large number of books, unless I were in effect to throw them away.

"The first person, who asked me for books, was a Jew of respectable appearance. I gave him Genesis and John, bound together, and a tract. Of this man I learned something of the state of the Jews in this place.

"I reached the further village, called by the natives Tukkeer, between eleven and twelve o'clock. It was an hour of the day, in which many of the people were engaged in their respective labours, and therefore less favourable for their assembling to hear me. I walked through the village, and saw no convenient opportunity for commencing my labours. After walking about until I began to be weary and almost discouraged, I turned aside to a border of the village, where a few boys were at play, and a few adults standing near them under the grateful shade of a large tamarind tree. I came to them, and asked them if they would listen to what I had to communicate to them. They readily complied and I took my seat and desired them to sit down around me, and also to invite the other villagers, who were disengaged, to come and hear. About thirty persons were soon assembled, and to them I read and discoursed on the great things of the Gospel, for about an hour. They seemed very attentive; no one contradicted; and I thought their appearance manifested, that their consciences testified to the truth of God's word which they heard. I gave books to a few among them, who could read, and they were received with apparent gratitude.

"A little detached from the town, and in the rear of a large Hindoo temple, was a little hamlet containing about 15 huts. Hearing the sound of music among these poor cottages, I bent my course thither, and found nearly the whole village, men, women, and children, 60 or 70 in all, assembled in one house, stowed together as thick as possible, and engaged in their ceremonies. The occasion was this, A woman was ill of a fever, though to appearance she was by no means severely ill. Her poor heathen neighbours, in their sympathy and compassion, were assembled to relieve the sick woman from her illness by their incantations and nameless extravagancies. The woman

was seated nearly in the middle of the assembly. Before her, some white marks were fancifully drawn upon the ground (the common flooring of their poor houses,) flowers, parched rice, &c. were scattered about, and incense was burning. A number of the people, men and women nearest to the sick person, were writhing and forcing themselves into the most wild, unnatural and painful attitudes, sometimes blowing ashes into each other's faces, beating themselves, and striking their foreheads violently on the ground. The design of the whole seemed to be to move their god, from a view of what they were voluntarily suffering, to extend relief to the sick person; and this seemed to be accompanied by a kind of challenge, that if their god would not grant their request, they would torture themselves to death. For now and then they would exclaim to their god, "Hear us, or we will die: why should we live, if thou wilt not hear us." The noise of several drums, beating at the same time in the house, made it a scene of much confusion, which is generally the case, when any ceremonies of idolatry are performed. The scene excited in my mind an unusual degree of tenderness and pity for these my deluded fellow mortals, and I resolved that, before I left them, I would instruct their minds in the knowledge of the true God. After waiting awhile, they, in a great measure, intermitted their devotions, and I addressed myself to them, and desired, that they would hear what I had to say. They very readily complied, and soon all were still in the house. I asked them, *why* they thus tortured themselves! Should your child, said I, come and ask any thing of you when it stood in need, would any one, who is a parent, be pleased to see his child put itself in pain and anguish, in order to induce the parent to give the thing requested? "No, no," was the reply from several of the company. I told them, that God was their kind and tender parent; that he did not take pleasure in seeing any of his creatures inflict pain upon themselves; and that he was able and ready to hear and grant the prayers of all, who come unto him humble and penitent. I enlarged upon the character of God; endeavoured to convince them of their great sin in rejecting him, and worshipping idols and beasts, and men; and told them, how their offended Maker would be reconciled to them through his crucified Son, if they would repent, believe, forsake their idols, and obey the truth.

"They were very attentive, and some of them were somewhat affected with what they heard. One called aloud and said, *I was a God*; from which I took occasion to reprove her, and to speak further to them on the character of the true



God, whom alone they must worship, if they would escape everlasting woe and obtain eternal happiness. Some said, "Let us lay aside our ceremonies;" and I have reason to think they did so. I exhorted them to think, from day to day, of what I had told them; for it was God's message of love and mercy to them. They said they would. I then left them highly grateful for the attentive hearing which they gave God's word.

It was about midday, when I hastened towards the village of Tamboor, which lies on the road to Cullian, and is about three miles distant from Panwell. On my way I fell in with two travellers; one an inhabitant of Cullian, to whom I gave tracts, and who promised to have them read in the circle of his relations and friends. To both of my fellow travellers, I endeavored to point out the only way to heaven.

When I reached the village of Tamboor, I inquired for the Pattell, that is, the head man of the village. Being directed to him, he received me in a very friendly manner; and, on my proposing it, most of the people, who were disengaged, amounting to about 60, were almost immediately assembled: for the houses of this little hamlet, though more than 20 in number, are, as I should judge, all within the limits of an acre of ground.

I spent nearly an hour in preaching to this little assembly. The people were very attentive. None contradicted or objected; but all seemed to approve; and they promised to remember and regard what they had heard. They told me, that there were three persons, belonging to the village, who could read; but that they had all gone abroad. I left books for them, which the people promised to have read. It seemed a matter of some surprise to these villagers to see a *white man* travelling about on foot, in the character of a religious teacher. They seemed, however, to be highly gratified with my visit to them; and, on my departure, they gave me many compliments and good wishes, and insisted on my acceptance of one of their villagers, to guide me in the best foot path to the next village.

The next place I arrived at can hardly be called a village, as it contained only five huts. I sat down by the way side under the shade of a large tree, and addressed myself, for a short time, to eight or ten persons. On taking my leave of this little audience, I was again, in the same friendly manner as before, furnished with a guide to the next village, called Adda. There I called on the Pattell as at Tamboor, was received in the same friendly manner, and within a few minutes after I reached the place, I was seated in the midst of not less than 70 Hindoos. I discoursed to them about

three quarters of an hour. They were very attentive; and their whole appearance was very interesting and encouraging to my feelings. At the conclusion of my discourse, I addressed them, as I had previously addressed several other like assemblies, nearly in these terms: "My friends, I have come to you in the name of God your Maker. I have come with a message from Him to you. I have delivered his message to you. You have heard it. It is *his* word, and not mine. I never saw you before, and I know not that I shall ever see you again until the day of judgment. Such a day is coming, when the one only true God will assemble all men before him, and judge and reward all men according to their works. Then I must give an account to God of the manner in which I have this day delivered his holy message to you, and you also must give an account to God of the manner in which you have received, and shall have treated his gracious message of saving love. He is now looking into our hearts, observes all our actions, and knows all things. O prepare for that awful day. Fear and worship and serve the true God, your Maker, and your Judge. Repent and forsake your sins. Believe in Jesus Christ, obey his Gospel. No more worship your vain idols, which are an abomination to God. Let this sink into your hearts. Regard it, and it surely shall be well with you in life—well with you in death—well with you in judgment—well with you in eternity."

The idea of being called to judgment seemed considerably to affect them. Several spoke out aloud, "We will no more worship idols, we will worship only the one true God, as you have told us." They asked when I should come to them again, and expressed many strong wishes that I should soon make them another visit. I was told, that not one person belonging to the village could read. There was present a young man from Panwell, who acted in the capacity of a writer in the village, who could read. I gave him books, which he promised to read to the people. This village, like each of the others which I visited to-day, did not, as I was informed, contain a single brambun. Wherever we find the people removed from the brambuns, they seem more accessible and more attentive, and the prospect of winning souls to Christ seems the greatest.

Leaving the village of Adda, I returned to Panwell, having made a circuit, as nearly as I could judge, of seven or eight miles, the greater part of which was performed in the hottest hours of the day. I was extremely fatigued; but know not that I ever spent a day more agreeably to my feelings and wishes."

The next are passages from the Journal of Mr. Nichols at Tannah.

September 20, 1819.—Brother Graves and myself have determined on a tour of 10 or 12 days, Providence permitting, though it will be attended with much fatigue and danger, on account of the season.

30. Have just returned from our tour Went to Cullian by water and passed an uncomfortable night on board the boat. Visited the School and found many things in it to correct. Brother G. addressed many people, and encountered one angry brambun. We tarried two days there. Went to Bhewndy seven miles from Cullian, where we distributed many books, and our whole stock was soon nearly exhausted. None, that we know of, had been distributed in the place before. A detachment of the native army under European officers were cantoned there. We were treated with much attention by the officers. It is impossible for one, who has always lived in our free country, to conceive with what strictness all white people are here noticed by the police and the army. We cannot set our foot on the continent without a formal passport.

Left Bhewndy on the 24th and proceeded about 3 miles to a village on our way to Basseen. After addressing the villagers, we retired to rest in an open *veranda*. The Hindoos have neither chairs, tables nor beds. Of course, whoever travels among them must sit on the ground, eat on the ground, and sleep on the ground. Our journeying from village to village was through deep mud, long grass, and water sometimes up to the middle. To wear shoes and stockings was out of the question, though our feet suffered much from the stones and gravel. With bare feet we travelled over a region inhabited by tygers, and were in continual danger from serpents which might be concealed in the long grass. On the evening of the 25th we arrived at a village, where we spent a Sabbath of rest. Sabbath evening, before we had retired to rest, while reclining on a mat in an open *veranda*, I was roused by a serpent crawling over my feet, and, before I could speak, it was under the feet of brother G. Through mercy we were not bitten. The serpent was killed before the door. We doubt not that it was poisonous, though not of the most venomous kind. There is a species of serpent, very common here, whose bite causes death in five or ten minutes, and for which the natives know of no remedy. Just as we had crossed the river at Cullian, we came near treading on a horned viper. From the above mentioned place, we embarked in a large canoe for Basseen, finding it so exceedingly uncomfortable to proceed further by land. Arrived at Basseen after a tedious day on

the water. We are much affected with the divine goodness, which has preserved us so well, when so much exposed.

We were both delighted with the fine order in which we found the school at Basseen. There is a greater number of expert readers and writers in this school than in any one which I have seen in this country. The days which we spent at this place being holidays, the people gave little attention to the gospel. However, brother G. addressed two or three large companies. We gave away the remainder of our books.

The institutions of idolatry are very flourishing at this place. Satan has laughed to scorn that kind of Christianity which was set up with so much pomp by the Portuguese, and fortified his own kingdom with double strength. Returning to Tannah, in a boat with several passengers, brother G. spoke largely on the Gospel plan of salvation; but the whole of it was declared to be a hard saying, which Hindoos never could nor would hear.

On the whole, our tour has been interesting, but hazardous. Many have heard what they never heard before, but God alone can make his own word effectual. During our absence, divine goodness has been richly extended to our dear companions, and our little ones, as well as to ourselves.

A brief passage or two, from the Journal of Mr. Graves at Mahim, will close these extracts.

July 21, 1819.—To-day I commenced conversation in the following manner. "You expect to go to happiness when you die, do you not? Then how? What will you do to make it sure to yourself?" "I will worship," was the reply, "and not lie nor steal." But are you certain, that you must forsake all sin, in order to go to happiness? Yes, otherwise I shall go to misery." But if it be necessary to forsake sin, then it is necessary to disapprove of those who commit it, is it not? "Yes, to be sure." There can be no doubt of this? No, said he. Hear me then. The whole account of your gods, is an account of quarrels, adulteries, falsehood, thefts, and murder committed by them, and this according to your own sacred books. Therefore, if in order to get to Heaven, you must not approve of those who commit sin, you must not approve of your idols; and if not approve of them, you must not worship them. In other words, you must forsake them, and so forsake your whole system of religion. Remember this is your own conviction and confession. You know, then, that you must seek some new religion for the true one, and practise it, or you must be miserable after death. Now, in no religion is there any Saviour from sin, but in



the religion of Jesus Christ. He has given infallible proofs of his own holiness and his attachment to holiness, and of his ability to save to the uttermost. To him the heavens and earth, the sea, and life and death, and infernal gods, have been made to give witness. And God himself will now give you witness concerning him, if you will only take a proper course to receive it. Now what God does is sure. He is before all, above all, wiser than all, stronger than all, and that to an infinite degree, and perfectly holy. But if one of your gods could possibly get you into heaven, another, his enemy, would be likely to cast you thence into hell. Therefore, hear the voice of the true God. Look to Jesus, and be saved."

I pursued a similar course in several other places, and was generally favoured with a good attention.

*Aug. 2.*—In an obscure place, which I had not before particularly noticed, I began a conversation with a few, when others gradually came together to the number of 50 or 60. This was, I believe, the greatest number that ever collected in Mahim to hear me. Probably they were brought together only by curiosity, but they heard very silently and remained so while I attended prayer with them. I thought, O could such a gentle season be allotted to me every day, how pleasantly would my time pass. I should then expect success. But God seeth not like man.

18. Saw a large offering of cooked food with fresh vegetables and fruit cast down by a little pool, as means of propitiating evil spirits. It was there left to be devoured by asses and crows, the vessel which contained it being dashed in pieces.

*Sept. 3.* Seeing a child ornamented with flowers, as if presented to it in offering, I inquired the reason of several persons standing by. They said it was children's play. I then drew a comparison between it and the idolatry of the people: then gave them some account of the true God and his way of salvation from eternal misery. From their conversation among themselves after this, I could not avoid thinking that their understandings were in a good measure convinced. Yet for their lives they would hardly renounce their idols.

4. Conversed with several persons, who manifested extreme thoughtlessness in view of eternal realities. Surely every thing we have done, or can do, seems like throwing straws to turn the current of the ocean. He only, who stilleth the ragings of the sea, can arrest the overwhelming ravages of sin.

*Sabbath, 5.* Met with several Jews. Had much conversation with them respecting the time of the Messiah's coming, and the claims of Jesus to the Messiahship. They were neither prepared nor inclined to contradict my reasoning. The misery

of their state is their extreme ignorance and carelessness respecting the Messiah. One of them, however, said, that some of his people regarded the late dreadful earthquakes as betokening the near approach of the Messiah. He had also inquired of a certain Jew, who informed him, that when the world ended, then the Messiah would come. I told them he would indeed come, a second time ere long, to judge the world, and it became them to prepare to meet him.

### *Translations.*

The translating of the Scriptures, early engaged the attention of Messrs. Hall and Newell. That the Scriptures in the vernacular language of the people would be of essential importance to the great object of the mission, must be evident to every mind. To the missionaries it was most palpable. And scarcely less palpable were the evils of a bad translation, in its effects upon the minds of the people, in the embarrassment it would occasion to missionaries, and in the waste and loss of time and money.

"It would seem," they say, in a paper upon the general subject, of which mention was made in the Report of 1816,—  
"It would seem to be a self-evident principle, that no person can translate correctly into any language, which he does not understand as well, or nearly as well, as his mother tongue; and it seems to be no less evident, that no person can understand a foreign language as well, or nearly as well, as his mother tongue, without residing at least a number of years in the country where that language is vernacular, and conversing habitually with all kinds of people who speak the language.

"The language of books, in every country, is rather above the ready comprehension of the common people. But in the east, where instruction is limited to the few, while the pride of learning leads those who possess it to affect, in their language and compositions, a style of studied superiority, the language of books becomes nearly as unintelligible to the common people, as Latin is to the unlearned in Europe and America. Now those translators, who have never been in the countries, where the languages, into which they translate, are vernacular, must have acquired their knowledge of the languages principally from books; and their translations, of course, will be in the book style, and not in the popular dialect. Hence such translations, it would seem, can be of little if any use to the great body of the people, for whom they are designed."



This is sensibly said; and it might have been added, that, for a good translation, not only is a lengthened residence among the people necessary, and a free intercourse with them, but also the practice of preaching to them, expounding to them the Scriptures, and conversing with them familiarly on divine subjects. And it has become a well known fact, that some of the translations of the present age, hastily made without these advantages, have proved unintelligible and useless to the people, for whose benefit they were intended.

Under these impressions, in a letter which accompanied the paper just cited, the missionaries say :

"We consider it our duty, if God should spare our lives long enough, to attempt a translation of the Bible in the Mahratta language, which is vernacular here, and is spoken by many millions of people on this side of India. And if we, with the aid of others, who, we hope, will shortly come to our assistance, are enabled, in the course of our lives, to make a good translation of the sacred volume, into this one language, in addition to preaching the Gospel daily to the heathen, (which we consider the principal business of a missionary,) we shall think that we have not laboured in vain, nor spent our strength for nought."

Such were the feelings and views with which, about five years ago, they commenced the arduous and responsible undertaking; and in accordance with them is the manner in which, as your Committee believe, the work has been prosecuted.

At first they took care that portions of the Scriptures, which they had translated, should be perused in manuscript, by learned and unlearned natives; and then ascertained how these portions were understood. As soon as they got their printing press into operation, they began to print select passages, and to distribute them among the people, and to use them in their schools. In this practice they have ever since continued; and the advantages it must have afforded them for revising and correcting, and making their translation in all respects what it ought to be, will be obvious to every mind.

More than a year ago, they had translated the whole of the New Testament, and a considerable part of the Old; and they are by this time prepared for print-

ing and distributing the Scriptures in part, or in whole, as soon and as fast as means for defraying the expense shall be afforded to them, and a due attention to the other departments of their general work will admit. They have laboured in this department with indefatigable diligence.

Besides the great work of translating the Scriptures, they have composed, compiled, and translated several tracts and school books, and some of them such as must have cost no inconsiderable time and labour.

### *Printing.*

Another part of their work, in which they have shown the same exemplary industry, is PRINTING. As soon almost as they entered upon active operations, they began to feel the want of a printing press. Not only were they without Bibles, tracts and school books, for the various purposes of the Mission, but there were none to be obtained. There was not even a press with the Nagree type, the proper character for the native language, within a thousand miles of them. Measures were accordingly taken for a printing establishment. With a view to it, Mr. Bardwell acquired some knowledge of the printing business before he was sent out; and about the time of his arrival, a press, with a fount of Nagree types, which had been engaged, was received from Calcutta. No time was lost in putting it into operation, and early in March, 1817, they finished the printing of fifteen hundred copies of a Scripture Tract of eight pages, executed almost entirely with their own hands.

In their first attempt, they had many and great difficulties to overcome, but they have since proceeded in this part of their work with facility and despatch. At the date of their last joint communication, in the fore part of January last, they had printed, besides the tract now mentioned, the *Gospel of Matthew*, the *Acts of the Apostles*, and two Tracts, consisting chiefly of *select portions of Scripture*, all in large editions; three editions, 1000 copies each, of a Tract composed by themselves, entitled, *The way to Heaven*; another Tract entitled *The Compassion of Christ towards sinful man*; the *First Number* of a work, which they have begun, giving a succinct view of

*Scripture History*; the *Book of Genesis*; the *Gospel of John*; a *Catechism*, designed especially for the use of schools; a *Reading Book*, also for the schools; *An easy and expeditious method of acquiring a knowledge of the English Language*, designed for the benefit of those Natives who wish to study English and the Sciences; another *School Book*; and were preparing to print the Epistles of James, Peter, John and Jude. Besides these for the mission, they had printed an edition of the *Gospel of Matthew* for the Bombay Bible Society; and *Christ's Sermon on the Mount*, partly for that Society and partly for the mission. Thus much, amidst all their other labours, they had accomplished with their press, in little more than two years.

#### *Native Schools.*

The Education of Native Children is an object, on which these missionaries have bestowed very earnest and laborious attention. Their first free school was commenced in the summer of 1815; and in our last annual Report the number of their schools was stated to be twenty-five, and the total of pupils was estimated, from communications which had then been received, at nearly a hundred Jewish, and more than twelve hundred heathen children. In their joint letter, thirteen months ago, the account is more exact, and the total number enrolled in their schools, as regular pupils, is given at 1,019. Besides these, there are large numbers of inconstant and less regular attendants. What additions have been made to the number of the schools, or of the pupils, in the last thirteen months, your Committee have not yet the means of reporting. In their last joint letter the missionaries say, "Applications for new schools are very frequent. But their funds were not sufficient to answer either the necessities of the people, or their own benevolent desires. But the field is wide and the harvest is most plenteous; and this Board and the Christian community may be assured, that if sufficient funds are afforded to those faithful and energetic labourers, few as they are, within less than five years to come they will number in their schools ten thousand pupils.

December, 1820.

"In all the schools," they say, "those who can read, are daily employed in reading or committing to memory some portion of the Scriptures or Tracts which we have printed." "We occasionally pray in the schools, and instruct them with our own lips." In various respects indeed, their schools afford them very important advantages for the benevolent purposes of the mission. In them they have access, at all times, to many young and susceptible minds, under circumstances eminently favourable for deep and salutary impressions; through them, they find, also, the best avenues to the minds and hearts of the parents and connexions of the pupils; and by means of them, they have great facilities, in their visiting and preaching circuits, for distributing the Scriptures, or portions of the Scriptures, and their different Tracts, with the fairest hope of their being attentively read.

The extreme difficulty of obtaining children to be educated in their families, was stated and explained in the Report of the last year. "The natives," they say, "have not forgotten the violence practised on them and their religion by the Portuguese; and their jealousies are ever awake. Indeed, it is matter of astonishment to us, that we have been permitted to proceed so quietly with our schools and our daily instruction."

Mr. Hall, however, has taken into his family, and under his own special care and instruction, two African children; and Mr. Bardwell two Portuguese children. They were miserable outcasts; objects of compassion, as really as the Hindoo children, and as suitable for charitable and Christian education. And of such as these, many, it is supposed, might be obtained.

It is also particularly gratifying to state, that at Salsette the difficulty of obtaining Hindoo children for family instruction, is found to be not so insuperable as at Bombay. As soon as they were comfortably settled, and tolerably acquainted with the native language, Mr. and Mrs. Nichols "resolved on using every effort to establish a school in their house"—In his journal, May 17, 1819, Mr. Nichols says—



"Our family school of Hindoo and Jewish boys is increasing; it is to us a most interesting charge. They spend almost the whole day with us, and are made apparently happy by our familiarity. We instruct these dear boys, in the most familiar manner, in the leading truths of christianity. Several of them can repeat the Commandments from memory, and also a hymn. We have taught the boys to sing this hymn, and I doubt not our beloved patrons and friends would be delighted to hear their sweet voices accompany ours, as a part of our morning service. Abraham, a Jew, and Peteya, a Hindoo, on account of their even temper and pleasant disposition, have become as dear to us as our own child. They were the first who came to us. Daojee, another Hindoo, and Balajee a Jew, are boys of as fine talents, as we ever met with in America. Bha-oo, another Hindoo boy, whom we loved on account of his open manners and friendly disposition, has been taken from us by his uncle, lest we should make him a Christian."

In a letter, dated Feb. 12, 1820, Mr. N. says further, "Our family school of Hindoo and black Jewish boys affords us much satisfaction. We have nine under our care. We are endeavouring, in the tenderest manner possible, to detach them from the idolatry and wickedness of their fathers. Their improvement is very laudable."

It is still the great trial of these devoted laborious servants of the Lord, to spend their strength in a field, on which there is scarcely rain or dew from on high; and where the harvest, from the seed which they sow, is hardly to be expected before they are called to rest from their labours. But the seed must be sown, or there will never be a harvest. To sow is the work, the duty, and the privilege of men: to give the increase, and the joy of harvest, is the work, the prerogative, and the glory of God.

#### *Native Convert.*

Your Committee have the satisfaction gratefully to announce one hopeful and interesting convert by the instrumentality of this mission.

In a letter of March 1819, Mr. Newell writes thus:—

"I have had, for some days past, a Nicodemus to instruct, Muhummud Kadin, of Hydrabad. He came about a month ago to receive, as he says, Christian baptism. He is a Mussulmaun of high rank, and came down with a train of 20 men.

He has sent them all back, and lives here in retirement, and does not wish to be known. He has been with me every day for more than a week past, but desires the object of our conferences to be kept a secret for the present. He has stated to me his object in conversation, and has put into my hands a paper in Hindoostanee, which is certainly a very curious and interesting one."

In a letter about two months after, Mr. Newell says further:

"In March last, I mentioned to you a Mussulmaun inquirer from Hydrabad, and promised to give you a more particular account of him by the next opportunity. He is still in Bombay and has been with me, and has eaten at my house the most of the time, since the date of my last letter to you. He states, that his sole object in coming from Hydrabad to this place, (a distance of more than 400 miles.) was to gain further instruction in the Christian religion, and to receive baptism. He says, that he is of a very respectable family, and of high standing in his own country; and his personal appearance, and comparatively extensive information, agree perfectly well with his own account of himself. I put into his hands Mr. Martyn's Hindoostanee translation of the New Testament, and of the common Prayer Book, and pointed him to such places as I thought would be most useful to him. I have repeatedly read and explained to him, the third chapter of the Gospel of John. He assents to the necessity of a spiritual change, but does not profess to have any experimental knowledge of it, and seems to be more inquisitive about the forms and the history of Christianity, than about its spiritual and practical part. I once asked him whether he now read the Koran, and worshipped in the Musjd. He replied, that he had not done either, for a long time. I asked him what he now thought of his former religion. He said he thought it was right for him to live as a Mussulmaun, while he continued in that faith; but that, becoming a Christian, it was no longer right for him to live as a Mussulmaun. This is a specimen of the state of his mind as to religious knowledge."

In their joint letter of January last, the brethren write:

"On the 25th of September last, the Mussulmaun Kadin Yar Khan was baptised. We indulge the hope that he is truly born of God: if so, may the glory be given to whom alone it is due. We have employed him some as a Hindoostanee teacher; and as opportunity presents, he recommends, both by argument and example, the religion of Jesus to others. He was very willing to change



his name and his dress, and cut off his beard. But as such a change appeared inexpedient to us, he is not distinguished, in these respects, from a Mussulmaun."

A little later is this brief notice from Mr. Nichols :

"Our new convert is now with us. His walk and his conversation are truly encouraging."

In the close of their last joint letter the Missionaries thus express the state of their feelings.

#### MISSION IN THE ISLAND OF CEYLON.

On behalf of Messrs. Winslow, Spaulding, Woodward and Scudder, mentioned in the report of the last year, as having embarked on the 8th of the preceding June, there is reason for great thankfulness to the Supreme Disposer. The vessel was not indeed in season to touch at Ceylon, and leave the Missionaries there, as it was hoped she might, on her way to Calcutta; but at the latter place, the port of her destination, she arrived, all on board being well, about the middle of October. "Though our passage," they say in their first letter, "has been longer than we hoped it would be, it has been much more pleasing than we anticipated. On the whole, our sea has been smooth, our accommodations good, and our long passage the journey of a day."

Their time, during the passage, as there is good reason to believe, was not spent in vain. In a letter, dated on board the *Indus*, in the Bay of Bengal, Oct. 13, 1819, they observe—

"Our labours among the seamen have been considerable. The particulars you will find in our public journal. We only remark here, that we are not left to mourn, that we have laboured in vain, but are called to rejoice, that the pleasure of the Lord has prospered in our hands."

In a letter, written just as they were leaving Calcutta, they say :—

"All the seamen on board were impressed, and we did hope that every one had become the subject of renewing grace. After our arrival at Calcutta some, to our grief, did not maintain a consistent Christian character; and though, with the exception of one, who left the vessel in a singular manner, and perhaps two more, who appear to a considerable degree hardened, the remainder show signs

"As messengers of the Lord Jesus Christ, from the Board, and the churches, we assure them, that we are not at all disheartened; but live in the pleasing anticipation that God will ultimately bless our poor labours to the salvation of many souls, and we hope the reception of one is but a token of an approaching harvest to be gathered in. Surely the word of God will not return void; and we would never slacken our hands in the dispensation of it. And Oh, may we have more faith and zeal and patience, that we may be so blessed as to gather fruit unto eternal life."

of repentance, we are constrained to stand in doubt of some. We hope, indeed, that a removal from the enticements of a wicked city, and being again at sea, when there will be opportunity for serious reflection, will bring all to remember whence they have fallen, and to repent. This we are encouraged to hope, from the manner in which they parted from us last evening, all being very much affected, and sorrowing that they should see our faces no more. But we commit them to the protection of Him who is able to keep them from falling."

By the particular and full account given by the missionaries in their letters and journal, and most amply confirmed by the testimony of the highly and justly beloved and respected captain, and of the officers and men generally, it is placed beyond doubt, that the abundant and faithful instructions and warnings given to the seamen, were efficacious in an extraordinary measure. The seriousness, which began with a few, became general; and for a considerable time before their arrival, the impression upon the whole company was most solemn and most profound. From all that is known since the return of the vessel, it is most fully believed, that the Lord, in very deed, was with the missionaries, and that few instances are on record, in which the power of his grace was more manifest, or those within its influence in greater proportion evidently reformed, and hopefully renewed for immortality and glory.

Of what befel these favoured brethren at Calcutta, your Committee cannot give a better account than is given by themselves, in the letter from which the last quotation was made.

"On our arrival at Calcutta, we thought it best to accept a kind invitation from Capt. Wills to take a part of his house. We can never say too much concerning the kindness of this dear man; nor mention the many little attentions which contributed to render our passage pleasant. During our stay of three weeks at Calcutta, he not only provided rooms for us, and kept us all at his table free of expense, but in various ways contributed, in articles of necessity and convenience for our mission, not less than two hundred dollars, beside many nameless expenses, incurred for our comfort while with him. By his exertions likewise, and those of Mr. Ceyder, an American resident in Calcutta, whom we would mention with gratitude, more than a hundred dollars were raised for us from other American friends. Mr. Newton too, whose name is probably familiar to you, partly by his means, became so much interested for us, as not only to take the trouble of providing for us a passage to Ceylon, but, in connexion with a few other friends of missions, to contribute five hundred dollars towards the expense. This benevolent gentleman, with Mrs. Newton, a native of Pittsfield, Mass. who likewise showed us much kindness, is about to return to Boston.

"At Calcutta, though in a land of strangers, we found ourselves surrounded by friends. The evening after our arrival, we met most of the Baptist brethren, of whom there are now six in Calcutta, (the younger brethren, who were at Serampore, having separated from Drs. Carey and Marshman, and established themselves in Calcutta,) all the brethren from the London Society, of whom there are four, and Mr. Schmidt, from the Church Missionary Society. We enjoyed with them a precious season of prayer, and Christian intercourse. The first hymn was given out by Mr. Townley, of the London Society; — *"Kindred in Christ for his dear sake, — a hearty welcome here receive."* This, we believe, expresses the real feelings of those, whom we met. They are precious men, and are doing a good work in Calcutta. Their moral influence is already felt, and an important change is effected; especially as to the treatment of missionaries. This was seen in our polite reception at the police office, and in the generosity at the custom house, where all our baggage, together with the boxes of medicine, books, &c. belonging to the Board, were passed, both in landing and re-shipping, free of duty, and even of inspection.

"But it was not designed that we should leave Calcutta without trials. We had been there but five days, when brother Scudder was called to part with his dear little daughter. She died after

an illness of three days. The next day, sister Winslow was taken sick, and brought near the grave. The woman of colour was also very sick, and sister Woodward was brought so low, that her life was almost despaired of; and we were obliged to leave her and her husband behind. After her recovery they will take the earliest opportunity of a passage to Ceylon.

"We are now on board the *Dick*, of London, Capt. Harrison, a pleasant ship with good accommodations; and are to be landed either at Trincomalee, or Colombo, as we please."

It was a painful circumstance to Mr. and Mrs. Woodward, to be left behind; and before the *Dick* had got far down the river, Mrs. Woodward felt herself so much better, that, after advising with her physician, they made arrangements for attempting to overtake the ship. But just at the time, their infant was seized with severe illness, and the attempt was relinquished. In the fore part of December, they embarked in a brig bound, as was the *Dick*, to Trincomalee and Colombo.

In a postscript, bearing date Dec. 23d, the brethren in Jaffna express their feelings as follows:—

"As cold water to a thirsty soul, so is good news from a far country. On the first Monday in the month, (a joyful day to missionaries,) we went to Nellore, to unite with our missionary brethren in the observance of the monthly prayer meeting. On our arrival at the mission house in that place, we found a letter containing the joyful intelligence, that four American missionaries and their wives, destined to Ceylon, had arrived at Calcutta. In regard to some of the important petitions which we were about to offer at the prayer meeting, we could testify to the truth of God's gracious promise, *"And it shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear."* The contents of the preceding letter will give you a better idea of our feelings on this occasion, than any particular description of them. You can readily imagine, in some degree, what effect this intelligence must have had upon our minds, as we entered upon the pleasing solemnities of the day.

"In the midst of our services, yea *"while we were yet speaking,"* we were interrupted by the receipt of a letter from a kind Wesleyan brother at Trincomalee, informing us that three of our brethren and sisters had arrived at that place, and that he was making arrangements



for some of them to come to Jaffna by land. This information gave a fresh impulse to our feelings, which were already highly excited. Our missionary brethren present were partakers of our joy, and could unite in rendering thanksgiving to God, both on our account, and on account of the missionary cause in this district.

"Though it was the intention of our brethren to come from Trincomalee to Jaffna by land, they found it to be impracticable. Proper conveyances could be obtained only for two persons.

"Brother and sister Scudder arrived at Tillipally the 17th instant, to our great joy and comfort. They were the bearers of large packages of letters, which made us quite ashamed of the suspicions we had indulged, that our American friends had forgotten us. We are sorry to say, that a number of letters, referred to in those we have now received, have not reached us; and we fear they are lost. We hope our friends will consider, that the possibility of some of their letters being lost, is no small reason, which should induce them to write to us *more frequently*."

A private letter dated in Feb. states, that Dr. Scudder arrived at the station on the 17th of Dec. Mr. Woodward early in January, and Messrs. Winslow and Spaulding just before the date of the letter.

It is gratifying to your Committee to state that in all the places visited by Messrs. Winslow and Spaulding, at Trincomalee, at Galle, and at Columbo, they found an unanimous sentiment of high and affectionate esteem and admiration of our missionaries in Jaffna, as most laborious, and faithful and devoted men; and, which cannot be stated without strong and mingled feelings, a general and deep impression, that by their increasing efforts, their constant self-denial, their readiness to spend, and be spent, in the service, they were fast wearing themselves out;—and that it would be much for the honour of American Christians to afford them a more liberal patronage and more ample aid.

It will be recollected that, (as was mentioned in the Report of 1818,) soon after our missionaries in Ceylon first entered upon their work, they felt and expressed a strong desire to be furnished, as speedily as possible, with a printing establishment, and means for putting it into vigorous operation. The reasons for such

a measure appeared to be solid and urgent, and your Committee charged themselves with the care of answering the request. It was hoped, that a printer would go out with the missionaries, who went a year ago; but that hope was disappointed. A printing press, however, a donation from a most liberal friend to this Board, and to its objects, having been previously sent by the way of Calcutta, a fount of types for English printing, and a supply of paper were added.—Types for the Tamul, the native language of the principal population of that part of Ceylon, and of the neighbouring districts of the continent, have been obtained from Calcutta. And your Committee have since had the satisfaction to send out a printer.

Mr. James Garrett, a young man belonging to Utica, N. Y. offered himself for the service, with very ample testimonials, as to his abilities and disposition and habits—his moral and Christian character—and his qualifications for taking charge of a printing establishment; and while he was in Boston, waiting for his passage, he established himself in the affectionate confidence of the Committee. On the 6th of April he embarked in a vessel bound to Pondicherry. From that place, it is but a short distance to the seat of the mission; at which, it is hoped, he has ere this time arrived.

It was on the second of March, 1816, that Messrs. Richards, Meigs and Poor, with their wives, and the dearly remembered Mr. Warren, arrived at Columbo in Ceylon, and it was not until the first of the following October, now four years ago, that they had all reached Jaffna, the northern district of the island, where the mission was to be established.

Mr. Warren's course was short and bright, and its termination full of immortality. The life of Mr. Richards, so precious in the estimation of all the friends of missions, it has pleased a gracious Providence to lengthen out, beyond our utmost hopes, and to render, in no small degree, consolatory and helpful to his brethren, under the pressure of multiplied labours and cares and afflictions. It was about sixteen months ago, that Mr. Poor began to be affected with pectoral weakness, and with slight raising of blood



For a considerable time, he was unable to attend to his accustomed labours; and there were serious apprehensions, that he was soon to follow Mr Warren. But the latest accounts give reason for hope. Of the impaired health of Mr. Meigs, our first intelligence was in a letter from Colombo.

In a second postscript, dated Jan. 10, 1820, the brethren at the station write:—

“The afflicting hand of our God is still upon us. We are grieved that we have occasion to say, that about a month ago brother Meigs was visited with a heavy cold and cough. About a week since his complaints became somewhat alarming. He has had a severe affection of the lungs. But from his present state, we have good reason to hope, that the seasonable and energetic means, which have been used, will be made effectual to his restoration to health. The health of brethren Richards and Poor is the same, as it has been for months past. If there be any alteration, we think it is for the better. We have much reason for thanking that brother Scudder arrived at the time he did.”

As the Lord has been gracious, so prayer will continue to be made without ceasing, that he will still be gracious, and spare lives so inestimably valuable.

If all, who have lately been sent out, have duly arrived, and no breach has been made, of which intelligence has not been received, our Ceylon mission now consists of six ordained missionaries, a physician also preparing for ordination, their wives, and a printer. It occupies two principal stations, Tillipally and Batticotta, and has specially assigned to it six large parishes, with ancient buildings and lands, devoted to religious use, and containing a dense pagan population. It is advantageously situated for communication with the different parts of the island, and with a populous province of Southern India, and for extensive and efficient operations; and it has enjoyed, in no slight degree, the confidence of the people and of the government.

Here, of course, as well as at Bombay, the missionaries are under the necessity of devoting labour and time to the acquisition of a language, having very little affinity with any language, with which they were previously acquainted. But it was not necessary for them to undertake

the translating of the Scriptures; as a good translation into the native Tamul had long before been made.

### *In preaching,*

the missionaries have been constant and laborious; and their advantages for collecting regular congregations, or assemblies of hearers, are much better than are enjoyed by their brethren at Bombay, though they do not, in the course of a year, address by any means so great a multitude of immortal beings.

### *Schools.*

During the three years, from the time of their arrival to the 13th of Nov. last, the date of our latest accounts direct from the mission, they, afflicted and weakened as they were, had established fifteen schools; nine in connexion with Tillipally, and six with Batticotta. The total number of regular pupils was reckoned about 700, at the last date.

Besides these common free schools, there are at each station, a boarding school, consisting of youths, taken under the especial and parental care of the missionaries, supported by the bounty of benevolent societies and individuals in this country, and bearing names selected by the respective donors. Of these there were, at the time now specified, 48 males and 9 females.

The accounts of the schools generally, and of the boarding schools in particular, are exceedingly interesting and encouraging. In all the schools, with the common branches of instruction, Scripture Tracts are read and the principles of Christianity are taught. The pupils in general make good progress in their studies.

In the last letter, after various statements and remarks on the general subject, the missionaries proceed to say:

Respecting our boarding schools we have much pleasure, after two years of experience, in assuring the Prudential Committee, that our warmest expectations have thus far been fully realized; that we now experience important advantages which we did not anticipate; that we do not realize those difficulties and impediments to improvement which we expected would arise from the circumstance of our taking the children of idolaters; but on the contrary, we do not see how we should materially alter our plan of instruction, or our course of

conduct, in case the same number of children belonging to Christian parents should be committed to our care. Judging from what we already experience, and what we may with confidence anticipate, we consider our boarding school as holding the second place in the system of means, which are to be used for the conversion of this people; as second only to the stated preaching of the Gospel. You, dear sir, can readily estimate the probable advantages to the cause of Christianity, from the Christian education of 50 youth on heathen ground, in circumstances which almost entirely free them from the baneful influence of idolatry. Our boarding schools are giving shape to all the other schools connected with our station. The progress which our boys have made has become a powerful stimulus to many who attend our day schools. Several boys of the first families around us, whose parents would not permit them to eat on land occupied by Christians, spend most of their time day and night upon our premises, that they may enjoy equal advantages and make equal progress with our boarders.

We are very desirous that this subject should be distinctly before the American churches. We wish them to know, and attentively to consider, the peculiar advantages with which the state of this people furnishes them for the exercise of their charity.

In the first place, this is a very poor people. To their poverty we are greatly indebted for the success we have had in obtaining boarding schools, and for the influence we have among the people, by which many have been brought within the sound of the Gospel. We therefore confidently believe, that their poverty will, in the providence of God, be made the occasion of many of them receiving the unsearchable riches of divine grace.

Probably in no part of the heathen world can children be supported and educated in a decent, comfortable mode of living, so cheap as in this district. We repeat now with confidence what we ventured to conjecture three years ago, viz. that 12 dollars are sufficient for the annual support of boys from 6 to 15 years of age. Though we have laboured a long time without success, to obtain boys to be educated, such is the change that has taken place in the minds of the people, that as many children can now easily be obtained as we can find means and accommodations to support.

Considering the rank and influence which females ought to hold in every society, and the well known state of degradation in which they are held in this, as well as in every idolatrous country, your mind, and the minds of the Christian public will at once be deeply impressed

with the importance and utility of *Female Charity Boarding Schools*. The obstacles to such we have found to be very great. Sometimes we have thought them to be insuperable. But we are now greatly encouraged on the subject, by our present success and future prospects. We have at present 9 girls who reside in our houses, and eat on our premises. These are taught household affairs, sewing, reading, &c. About the same number occasionally attend the day school at Tillipally. We are therefore greatly encouraged on this subject to hope, that we shall succeed in obtaining as many promising girls as we shall be able to support. In taking these girls we make no compromise whatever on the subject of idolatry, excepting that they eat in a separate building. They, however, ask a Christian blessing upon their food.

On the subject of giving Christian names to these children, we wish the public in America to know, that in Ceylon no evil whatever can result from the practice. The heathen children received into the government school at Jaffnapatam receive Christian names. Such boys are known among the heathen by their old names, and among the Europeans by their new ones. It often happens, for various reasons, that persons among the heathens are called by names different from those which are registered. Most of the children around us bear the names of imaginary deities and devils, which are held in high veneration by the people; and they are usually much pleased with their new names which we give them, since they consider them as tokens of our approbation, and a sort of pledge that we regard them in some sense as our children. And let it not be thought the subject of naming children is void of interest to us. What, dear sir, can be a better, what in our minds can be so good a substitute for the society of beloved brethren, sisters and friends, whom we have left behind, as the presence of a circle of young men and women bearing their names, snatched from the ignorance and misery of idolatry through their instrumentality, and placed in circumstances favourable for cultivating the same virtues, which our friends possess. Surely in the countenances of such native children we shall recognize our American friends saying to us, in the language of encouragement and exhortation, "Go on, be courageous; we are ready to support you with the aid of names, and with the assistance of property."

The facility of supporting children here forms but one of the strong claims which this people have upon the charity of the American public. Within a short time we have had five or six pressing requests to establish free schools in the



neighbouring villages, where yet there are none. The monthly expense of such schools, after suitable buildings are prepared, is from \$1, 50 to \$2. We have now 15 such schools, and they might easily be greatly multiplied. Applications have also been made from other parishes, that missionaries would come and establish themselves among the people, as we have done at Tillipally and Batticotta. And we may say generally, that our influence and missionary operations, which were at first feared and dreaded, are now welcomed by many, and sought after by some. Think not, however, from this, that the people are hungry for the bread of life. No, dear Sir, they are stout-hearted idolaters, and bear the striking marks of their captivity to Satan. They wish us to take their children, to establish schools, and to come and dwell among them, partly on account of their poverty, and partly because their eyes are open to see some of the worldly advantages which result to them from our mission. But though their sordid motives of worldly gain become the means of opening the way for publishing the Gospel among them, we may confidently indulge the hope, that many will learn by happy experience, that temporal advantages rank lowest among those blessings which Christianity ever carries in her train.

We have now more health and strength than in months past. We have, in some degree, got through with the pressure and expense of building, and the drudgery of learning a new language. We might therefore superintend a few more schools, take in more children, and in other respects enlarge our missionary plans. But we dare not further hazard the consequences of involving the mission in debt. We look to America with great anxiety for adequate supplies. We wish to tell you more distinctly how much our hearts are pained within us, on witnessing the forlorn state of many children around us. More than 20, principally orphans, many of whom appear to be in a starving condition, have appeared at our doors, entreating, oftentimes with tears, that we would receive them to our boarding school; but whom we have been compelled to reject for the want of means to support them. Thus these miserable objects are cast back again upon the world, some probably to perish in the streets, others to drag out a long and miserable existence in poverty, and all to live in the darkness of idolatry till they go down to the regions of death. It is an awfully interesting inquiry with us to know in whose skirts the blood of these souls will be found. We see their misery. We know, that by the assistance of a few dollars we could snatch them from their present circumstances, and point them to Jesus, the Redeemer of men. Even

since this letter has been on hand, a boy about six years old, an orphan entirely naked, has been brought by a distant relation, and urged upon us; but to whom we could only say, we have so many already, that we have no room for more." Consequently he was taken away. But again to-day, amidst the heavy showers of rain he presents himself at our doors, and seems to say, that his claims upon our charity are not to be resisted. The language of our hearts to him is, that he may tarry with us for the present, till we can present his case to our churches, and learn whether there be any there, whose bowels of compassion will prompt them to extend the hand of charity to such as he:—whether there be any there who, if this starving wanderer were a son of theirs, would think it our duty to welcome him to our dwelling, or exert ourselves in his behalf. Though the parents of this boy live not in America, let all who are parents there consider, that he is their brother's and their sister's son."

These impressive and affecting representations will not have been made in vain. As, since the writing of this letter, the mission has received a large augmentation, it will be able to take under its care a proportionably large number of general schools, and of youths in their families or boarding schools.

#### *Native Converts at Jaffna.*

Not only have these missionaries been thus encouraged by the facilities given to their operations, and the general success which has attended them; but they have also been favoured with more special tokens of the divine presence and manifestations of divine grace. Mention has been made, in preceding Reports, of several individuals, who appeared to be subjects of abiding religious impressions. Of two, Supyen and Francis Maleappa, more particular accounts have been given. With respect to Supyen no later intelligence has been received. Maleappa, who had been a valuable helper at Tillipally, and was afterwards, in connexion with that station, placed as a schoolmaster and catechist at Mallagum;—who was strongly attached to the mission, and was expected to abide as a permanent assistant, felt it his duty, about sixteen months ago, to leave the mission for the purpose of accompanying his aged and infirm father to Columbo; and his return was considered as uncertain.



Very interesting accounts have since been given of other individuals.

"Since the date of our last letter we have received to our communion Gabriel Tissera and Nicholas Paramanundu, who have served us in the mission as interpreters. They appear to us to give decisive evidence of saving conversion, and to manifest a becoming zeal for the honour of Christ and for the salvation of the heathen. By their being thus closely united with us at this time, we feel much strengthened and encouraged in our work. They are now valuable assistants to us, and we have reason to believe, that they will render important service to our mission, and become lasting blessings to the heathen. At each of our stations are several persons who give pleasing evidences of faith in Christ, and will probably ere long be admitted to our church. Two of the persons here referred to are members of one of our boarding schools. We notice also with much pleasure, that there is an unusual degree of seriousness upon the minds of several other boys who are under our instructions. We feel that we are at this time in a special manner called upon by the providences of God towards us to humble ourselves before him, on account of our past deficiencies in his service, and to redouble our diligence in the use of the means of grace, that we may be prepared to experience what we would ever consider the greatest of all blessings, viz. a special out-pouring of the Holy Spirit. We do hope that the American churches, especially on the first Monday in the month, unite their supplications with ours for such manifestations of divine grace among this heathen people."

Under a later date, Mr. Meigs says:

"Inclosed I send you a letter from Gabriel Tissera, of whose character and

qualifications to assist in our mission you have considerable knowledge.

"He is a young man of distinguished promise. Since he has become hopefully pious, we regard him with new and increased affection, and think his connexion with our mission of very great importance. He possesses talents of a superior order, and an ardent thirst for knowledge; and so far as we can judge, possesses sincere piety. He is now well qualified to act as a catechist among the people; and at no very distant period he will probably be well qualified for ordination. He shows a strong desire to be permanently connected with our mission; and we are certainly no less desirous of such an event. He manifests a fervent love for the souls of this miserable people, and I have strong faith to believe, that he will be made, by the blessing of God, an instrument in the conversion of many souls. Indeed his labours have already been attended with the divine blessing. He expects, in the course of a few weeks, to visit Colombo, and intends, if possible, to bring his mother and only brother to reside permanently in this place.

"On the 10th of October he came forward, and before many witnesses made a profession of his faith in Christ, and was admitted to our church. It was a day long to be remembered. He is the first native whom we have received to our communion. O may he be the first fruit of an abundant harvest."

The letter here referred to has been given to the public, and has probably been read by the members of the Board.—It speaks much for the praise of divine grace, and much for hope respecting this interesting young man and his future usefulness.

(To be concluded in our next.)

---

## Home Proceedings.

---

### UNITED FOREIGN MISSIONARY SOCIETY.

A letter was lately received from the Secretary of a Female Society in Philadelphia, (formed for the purpose of furnishing garments for the Union Mission,) inclosing its constitution, and announcing that *four hundred and fifty* garments were finished, and ready for transportation. The letter and constitution we now publish, with the hope that the Ladies of other cities, and of many of our villages, may be induced to follow so worthy and useful an example.

As the Managers of the United Foreign Missionary Society are now preparing to send out a Mission Family to the Osages of the Missouri, and as they will, probably, soon establish other Missionary stations, we would respectfully suggest to the Ladies, who may hereafter be disposed to associate for the purpose of preparing garments for Indian children, the importance of permitting the effects of their benevolent industry to be directed by the Board to the station where they may be most needed. Otherwise one station may, eventually, be more than sufficiently supplied, while another remained entirely destitute.

*Philadelphia, Nov. 30, 1820.*

Mr. Lewis, Domestic Secretary, &c.

Sir,

A number of Ladies of Philadelphia, feeling much interested for the welfare of the Osage Mission, immediately after the departure of the Mission family from this city, associated themselves together for the purpose of providing clothing for the children of the contemplated school at Union. With due respect, they submit to the Secretary of the U. F. M. Society, the success of their well-meant plan.

The Constitution, herewith sent, will give an idea as to the design of the Society.

The depressed state of the times, together with the numerous societies in operation in this city, have limited the number of subscribers, and prevented the accumulation of materials. They would also add, that the work of making into garments, even what they had on hand, has been greatly retarded by the general alarm occasioned by the fever in the past season. Notwithstanding these discouragements, we are happy to state, that through the munificence of subscribers and donors; through the attention of working members and of kind volunteers, we are now enabled to make an offering to your Society of four hundred and fifty garments. This small offering, we hope, is only the earnest of what may be done in future. We did not think it probable, that an opportunity for sending them would offer before the Spring: but Thomas L. McKenney and Joseph Nourse, Esqrs. having had a verbal communication of the existence of such a Society, have politely advised that the finished garments be sent on to them by the first favourable opportunity. We shall, con-

sequently, direct a box, containing the clothing, to the care of the former gentleman, the beginning of next week.

In justice to some of the young Ladies of the Society, we should mention, that a few of them have done fine work, which has been disposed of for the Society, to the amount of ninety dollars.

Signed

ANN BOOTH,

Cor. Sec'y.

P. S. Since writing the foregoing, we have been made acquainted with a circumstance which has greatly interested us, and which, we believe, will not fail to interest others.

A Lady, who keeps a school for instructing some little Girls of the Hebrew Race, called upon some of our Managers, and in the name of those little Girls, requested some of the work for the children at Union. Their request was complied with, and they have returned the garments to the Society, completed in a very neat manner.

With respect,

A. B.

## UNION SOCIETY

FOR THE  
OSAGE MISSION.

We are told, in the language of inspiration, "To do good, and to communicate, forget not." And in the life of him who "went about doing good," we have a bright example for our imitation. To feed the hungry, and clothe the poor, are precepts which he beautifully, and daily inculcated. But "Go ye and teach all nations," was his last farewell command. In obedience to his Master's will, we see the pious self-devoted Missionary leaving his country, his home, his nearest friends, and dearest connexions



—struggling with difficulties and trials, and through trackless deserts and gloomy forests, traversing his solitary way in the midst of wilds and wildernesses, dispensing the bread of life, and telling to untaught savage tribes, "A Saviour lives!" But ours is a milder lot: To privations so severe, sacrifices so great, we have not yet been called; yet, though in a humble sphere, have we not a part to act, and a work to perform? Shall we then, while surrounded with all life's comforts, in the bosom of friends and kindred, forget the humble Missionary's toils? Shall we not put a hand, feeble as it may be, in aid of the great cause? And as we are grateful for the blessings we enjoy, feel for the poor and destitute heathen of our western borders.

Impressed with these sentiments, a number of Ladies met at the house of Mrs Engles, on Monday, May 1st, 1820, with a view of forming themselves into a Society, in aid of the Mission lately established among the Osage Indians, and adopted the following

### CONSTITUTION

Art. 1. This Society shall be denominated the "Union Society for the Osage Mission."

Art. 2. The object of this Society shall be to provide clothing for the Indian children connected with the Osage Mission at Union.

Art. 3. The Society shall consist of working and contributing members. Working members shall pay thirty-seven and a half cents, annually, in advance. Contributing members shall pay fifty cents. The payment at one time, of ten dollars, shall constitute a member for life.

Art. 4. The officers of this Society shall

be a Directress, a Treasurer, a Corresponding and a Recording Secretary, and six Managers, who shall constitute a Board for the management of the business of the Society. They may adopt such By-Laws for their own government, (not inconsistent with this constitution) as they may judge expedient.

Art. 5. The Directress shall preside at all meetings, call special meetings, and have the casting vote on all questions.

Art. 6. The Treasurer shall pay all orders signed by the Directress, and give a statement of her accounts, on the first Monday in May, or oftener, if required by the Society.

Art. 7. The Corresponding Secretary shall write all letters on business and take charge of all papers committed to her care.

Art. 8. The Recording Secretary shall keep regular minutes of the proceedings and preside in the absence of the Directress.

Art. 9. The working members shall meet weekly to make up the clothing. They shall also, in their leisure hours, work caps, frocks, &c. &c. to be disposed of for the use of the Society.

Art. 10. This Constitution may be altered or amended at an Annual meeting with the consent of two-thirds of the members present, and in no other manner.

### *Officers and Managers of the Society.*

Miss Martha Engles, Directress.

Miss Martha Tabbelle, Treasurer.

Miss Mary J. Macpherson, Rec. Sec'y.

Mrs. Ann Booth, Cor. Sec'y.

Mrs. Susan Negis, Miss Mary Linnard,

Miss I. Johnson, Miss Jane L. Berry,

Miss Julia Leiper, Miss Eliza Stewart.

### ANNIVERSARIES.

#### AMERICAN BOARD OF COMMISSIONERS.

##### ELEVENTH ANNIVERSARY.

THE Eleventh Annual Meeting of the American Board of Commissioners for Foreign Missions, was held in Hartford, Conn. on the 20th and 21st of Sept. 1820. Present,

The Hon. John Treadwell, LL.D.

The Rev. Joseph Lyman, D.D.

The Hon. Stephen Van Rensselaer,

The Rev. Jedidiah Morse, D.D.

The Hon. John C. Smith, LL.D.

The Hon. John Hooker,

The Rev. Calvin Chapin, D. D.

The Rev. Alexander Proudfit, D. D.

The Rev. Zephaniah S. Moore, D. D.

The Rev. Jeremiah Day, LL.D. D.D.

The Rev. Eliphalet Nott, D.D.

The Rev. James Richards, D.D.

The Rev. Samuel Worcester, D.D. and Jeremiah Evarts, Esq.

The session was opened with prayer, by the Rev. Dr. Lyman.



The Minutes of the last annual meeting were read.

Letters were communicated from sundry members expressing regret, that they were unable to attend the meeting of the Board.

The accounts of the Treasurer were exhibited as certified by the Auditor, and were accepted and approved.

The report of the Prudential Committee was read, accepted and approved.

On the evening of the 20th, a sermon was delivered by the Rev. Dr. Nott, from Mark xvi. 15, *Go ye into all the world, and preach the Gospel to every creature.*

The report of the Agents of the Foreign Mission School was communicated, accepted, and approved.

Gen. Van Rensselaer and Drs. Worcester and Proudfit, were appointed a committee to present the thanks of the Board to the Rev. Dr. Nott for his sermon delivered before them, and to request a copy for the press.

The following gentlemen were chosen officers for the ensuing year; viz.

*President.*

The Hon. John Treadwell, LL. D.

*Vice-President.*

Rev. Joseph Lyman, D. D.

*Prudential Committee.*

Rev. Jedidiah Morse, D. D.

Hon. William Reed,

Rev. Leonard Woods, D. D.

Rev. Samuel Worcester, D. D. and

Jeremiah Evarts, Esq.

*Corresponding Secretary.*

Rev. Dr. Worcester.

*Recording Secretary.*

Rev. John Chapin, D. D.

Mr. Evarts. *Treasurer.*

Ashur Adams, Esq. *Auditor.*

Governor Smith, Mr. Hooker, and President Day, having been appointed a committee to consider the subject of a periodical publication, which shall belong to the Board, reported: Whereupon,

Resolved, That it is expedient, that a periodical publication, such as is described in "Proposals for continuing by subscription the Missionary Herald," should be established at the expense of the Board, and that the Prudential Committee be requested to carry this vote into execution.

In the course of the annual meeting it was resolved,

That the annual meeting of this Board be holden in Springfield, Mass. on the third Wednesday of Sept. 1821, at 10 o'clock, A. M. and that the Hon. John Hooker, and the Rev. Samuel Osgood be a committee of arrangements for that meeting.

That this Board is gratefully impressed with the liberal and increasing patronage of the Christian public extensively afforded to this institution, its measures, and objects; and that the Prudential Committee be directed to express the thanks of this Board to all societies, churches, congregations and individuals, from whom donations have been received.

That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The Rev. Dr. Proudfit having been appointed to preach at the next meeting, the Rev. Dr. Morse was appointed to preach in case of his failure.

The meeting was closed with prayer by the Rev. Dr. Proudfit.

ASSOCIATION FOR THE RELIEF OF  
RESPECTABLE AGED INDI-  
GENT FEMALES.

SEVENTH ANNIVERSARY.

THE Annual Meeting was held in the Session Room of the Brick Church in this city, on the 30th of November. The Meeting was opened with an appropriate Address and Prayer by the Rev. Dr. Milledoler. The Annual Report was then read, and the following Officers and Managers were elected for the ensuing year—

OFFICERS.

Mrs. Eliza Evertson, 1st Directress.

Mrs. Anne Abbot, 2d Do.

Mrs. R. Maynard, Treasurer.

Mrs. S. M. Warner, Cor. Sec'y.

Miss M. Hill, Rec. Sec'y.

## MANAGERS.

Mrs. Gun,	Mrs. Marshall,
Mrs. Lewis,	Mrs. Cunningham,
Mrs. Henry,	Miss Nitchie,
Mrs. Brinkerhoff,	Miss Dominick,
Mrs. Ten Eyck,	Miss Brinkerhoof,
Mrs. Booker,	Miss Van Wageningen.

*Extract from the Annual Report.*

"The Association for the relief of respectable aged, indigent Females, in presenting their Seventh Annual Report to the subscribers and friends of the Institution, indulge the warmest hopes of their continued benefactions.

"Since we last had the pleasure to address you, six of our pensioners have been removed by death, two have been permitted to go to the Almshouse, two have been assisted to go to their relations; the one to Walkill, state of New-York, the other to Charleston, S. C. another is comfortably provided for by the bequest of a brother-in-law; and we have the satisfaction farther to state, that Mrs. Ann Benson, whose case excited such general sympathy, is now kindly received into her relation's family. We have been repeatedly importuned, through the medium of anonymous letters and otherwise, respecting this aged afflicted woman, and we take this opportunity to inform those kind inquirers, that Mrs. B. has been a pensioner on this society from its commencement, and has regularly received her proportion of your bounty.

"In the course of the last year, besides the regular objects of your munificence; sixteen other poor applicants have received temporary assistance, and from this number the twelve vacancies just noticed have been filled up; leaving at present on our Books 125 pensioners, and four who will look to us for some occasional relief.

"It will be observed from the statement of the Treasurer, that our funds are at present extremely low; from which circumstance it is painful to state, we have not yet been able to lay up wood for the coming winter. The Board contemplate with regret, the necessity of selling the stock which they hold in the Mechanics' Bank, in order to meet the pressing claims of the poor under their care; but they have de-

ferred a decision upon this important subject, till they should be able to consult the general voice of the Society at this Annual Meeting.

"It need scarcely be observed, that poverty is always dreaded as the common enemy of human happiness, but in the afflicted objects of our attention, "*Respectable Aged, Indigent Females,*" the mind and the body both suffer together. The lonely condition of having outlived their friends and their strength, the cheerless habitation, the care-worn visage, the sinking constitution, must force many a bitter tear down the furrowed cheek, at the remembrance of better days, "*When (as Job says) the Almighty was yet with them, and their children and companions were about them.*"

"*The poor ye have always with you,* says the Saviour, but poor of this description have most tender claims on our humanity, and loudly call for our exertions.

"Our God has graciously united our happiness with our duty, and constantly proposes the highest enjoyment in the exercise of Benevolence. He himself is happy in his unbounded kindness to his dependent creatures. The Blessed Jesus "*for the joy that was set before him,*" the exercise of charity to our ruined world, would not rest in Heaven. He was happy to make us happy, however painful the expense—"for our sakes *he became poor*"—and at last he gave his life to redeem us from sorrow.

"The servants of the Saviour wherever scattered throughout the land, as they have approached his likeness, have endeavoured to practise upon his example. They have "*Remembered the words of the Lord Jesus, how He said, it is more blessed to give than to receive.*" They have delighted "*to deliver the poor that cried*"—"and to make the widow's heart to sing for joy." They have inquired with the patriarchs, "*Have I withheld the poor from their desire, or caused the eyes of the widow to fail*"—"Have I eaten my morsel myself alone, and the friendless have not eaten thereof—Have I seen any perish for want of clothing, or any poor without covering—Have not their loins blessed me; and were they not warmed with the fleece of my flock."

"Since the commencement of this

Institution, no small number of the humble objects of our care, have gone, we trust, to a brighter and a better world.—May the zeal of this Society anticipate that solemn moment when we ourselves shall follow, and the judge of all the earth shall speak for them “*I was hungry and ye fed me, thirsty and ye gave me drink, naked and ye clothed me—Come ye blessed of my Father.*”

NEW-YORK FEMALE ASSISTANT  
SOCIETY.

SEVENTH ANNIVERSARY.

THE object of this Society is to furnish relief to poor Women and Children when visited with Sickness. The Seventh Annual Meeting was held in the lecture room of the Methodist Church in John-Street, on the 13th of November.

The Meeting was opened by the Rev. Dr. Proudfit, with a prayer and an address, appropriate to the occasion.

The Annual Report was then read, and Managers chosen for the ensuing year.

*Extract from the Report.*

“A retrospect of the last year impresses our minds with sentiments of the liveliest gratitude to that Omnipotent Power, from whose store house of mercies we have, through the hands of a benevolent public, received supplies for the support and comfort of 359 poor, sick, and distressed fellow-creatures. To these, your almoners have paid 1015 visits, in which they have endeavoured, as far as abilities would permit, while administering of your bounty to their temporal wants, to direct the wounded and afflicted spirit to the inexhaustible treasures of religion, the ‘unsearchable riches of Christ.’

“Fifteen of the persons relieved, have passed from this vale of tears to a world of spirits; and we have the satisfaction to add, we believe the most of those have been removed from a state of suffering to that city, whose inhabitants shall no more say, ‘I am sick;’ but where pains of body, and sorrow of mind, are eternally excluded.”

PROTESTANT EPISCOPAL MISSIONARY  
SOCIETY.

FOURTH ANNIVERSARY.

THIS Anniversary was celebrated in St Paul's Chapel, on the 6th of December, instant. In the absence of the Rt. Rev. Bishop Hobart, the President, the Rev. Thos. Lyell, Rector of Christ Church, was called to the chair, and the Rev. Geo. Uphold, of St. Luke's Church, was appointed Secretary.

The annual report of the Board of Managers was read by Mr. Cornelius R. Duffie.

On motion of the Rev. Benj. T. Onderdonk of Trinity Church, it was

*Resolved*, That the report just read be accepted.

On motion of the Rev. Mr. M'Vickar, Professor of Rhetoric and Belle Lettres in Columbia College, it was

*Resolved*, That the thanks of the Society be presented to the Board of Managers for their attention to the duties of their office during the past year.

On motion of the Rev. Mr. Creighton, Rector of St Mark's Church, it was

*Resolved*, That this society duly appreciate the exertions of the Rector and Congregation of Zion Church, in forming a fourth auxiliary Missionary Society, and recommend their example to the congregations of the church in general.

On motion of the Rev. Mr. Wainright, of Trinity Church, it was

*Resolved*, That the Report this evening read, and the proceedings of this meeting, be published, under the order of the board of Managers.

The Society then proceeded to the election of officers for the ensuing year. Upon counting the ballots, the following gentlemen were declared to be duly elected:

Rt. Rev. Bishop Hobart, President ex-officio.

Henry M'Farlan, 1st Vice-President.

Thos. N. Stanford, 2d Vice-President.

John Smith Rogers, 3d Vice-President.

D. A. Cushman, Treasurer.

Floyd Smith, Corresponding Secretary.

William R. Smith Recording do.



*Managers.*

David R. Lambert, Henry Barclay,  
 Wm. Onderdonk, jr. Lewis Loutrel,  
 Saml. W. Moore, M. D. Wm. Bakewell,  
 Cornelius R. Duffie, Gabriel Wisner.  
 Robert Thomas. Richard Whiley,  
 Matthew Clarkson, jr. J. R. Townsend,  
 Henry A. Ten Brook,

NEW-YORK EVANGELICAL MISSIONARY  
 SOCIETY.

## FOURTH ANNIVERSARY.

THIS Anniversary was celebrated in the Presbyterian Church in Beekman-Street, on the Evening of the 6th of December instant.

Mr. Horace W. Bulkley, President of the Society, opened the Meeting by reading a portion of Scripture, and was followed with Prayer by the Rev. Mr. Baldwin of the Presbyterian Church at Corlaers Hook.

The Annual Report was then read by the Corresponding Secretary, the Rev. Dr. Spring. Two Resolutions, the one for accepting, and the other for printing the Report, were offered and adopted—accompanied with appropriate and interesting Addresses, by Horace Holden, Esq. of this city,

the Rev. Mr. Frost, of Whitesborough, Oneida County, in this State, and the Rev. Mr. Ward, of Serampore, in India.

The meeting was closed with prayer, by the Rev. Dr. Spring.

YOUNG MEN'S MISSIONARY SOCIETY OF  
 NEW-YORK.

## FIFTH ANNIVERSARY.

THIS celebration was held, on Monday Evening, the 11th of December, instant, in the Associate Reformed Church in Cedar-Street.

The Meeting was opened with Prayer, by the Rev. Mr. Stansbury; and the reading of a portion of Scripture by Mr. John D. Keese, the President of the Society.

The Annual Report was read by John Nitchie, Esq. the Corresponding Secretary. A resolution to accept and print the Report was then moved by the Rev. Mr. McLeod, and seconded by the Rev. Mr. Philips, who delivered addresses appropriate to the occasion.

The Meeting was closed with Prayer, by the Rev. Mr. Mathews.

SOCIETY FOR SUPPORTING THE GOSPEL AMONG THE POOR OF THE  
 CITY OF NEW-YORK.

A circular, issued by the Trustees of this Institution, and the Annual Report of the Clergyman who labours in their service, we have lately received; and with the hope of subserving the Missionary cause, and of gratifying our Readers, we now introduce them into our pages. The objects and usefulness of the Society are sufficiently explained in these interesting papers, and we have only to express the wish, that so important an enterprise may not be suffered to languish for the want of pecuniary support in the midst of this charitable and opulent city.

## CIRCULAR.

SIR,

WE take the liberty to address you on a subject of no ordinary moment—one which has long been dear to our hearts, and we trust will excite a proper interest in yours when you are made acquainted

with it; as we believe it is one which will commend itself to the best feelings of the Christian. In the month of December, 1812, a number of persons impressed with "the importance of securing a constant and regular ministration of the Gospel to the destitute in this city, espe-

cially to those who inhabit the Hospital, and Almshouse," associated themselves under the title of

"THE SOCIETY FOR SUPPORTING THE GOSPEL AMONG THE POOR OF THE CITY OF NEW-YORK."

In January, 1813, the Rev. Ezra S. Ely, and the Rev. John Stanford were appointed to devote a part of their time in preaching the Gospel in the abodes of poverty and disease above mentioned. By degrees the labours of these pious servants of God were extended to the State Prison, Debtor's Prison, Bridewell, Magdalen House, and Orphan Asylum. In the month of June following, the term for which Mr. Ely was engaged having expired, and he called to another scene of labour, the whole of the duties devolved on the Rev. Mr. Stanford, who has ever since laboured with ardent and devoted attention in their performance. Did the limits of this communication allow us, we could detail to you many instances of conversion which have taken place during his ministrations. And these have not been confined to the dying bed, but men living in open enmity against the Most High, have been brought in tears to the feet of the Saviour, and, after emancipation from prison, have given their written acknowledgments that they were first brought to Christ within the walls of a prison by the Preacher employed by this institution. Tears of penitence have flowed down cheeks which were never moistened by them before. Aged sinners have trembled, wept, repented, and believed the Gospel. The strong man has bowed the stubborn knee to Jesus, and children have been taught that his blood cleanseth from sin. The dying sinner has been directed to look to him and be saved. The dying saint has listened to the encouragements of the Gospel, and the praises of God have been the last earthly sounds which saluted his ear. Yes! the Pastor of the poor and miserable goes not to the splendid temples which adorn our city to deliver his message. He goes to the cell of the criminal, the apartments of the diseased and the dying, the abodes of the poor and the destitute.

The Gospel is thus carried to many

hundreds who are shut up from all opportunity of hearing the message of Life Eternal proclaimed to them, unless through the means of this Institution. Permit us to submit to your inspection a summary of the weekly labours of the eminent and faithful minister employed by the society.

*Average of Weekly Discourses.*

State Prison,	3	Bridewell,	1
Alms House,	5	Penitentiary,	2
City Hospital,	3	Lunatic Asylum,	1
Orphan Asylum,	1	Maniac Hospital,	1
Debtor's Prison,	1		—
			Total. 18

During the year 1819, Mr. Stanford delivered 547 Discourses, and during the present year down to the 28th November, he has exceeded that number.

We solicit you, Sir, to consider this subject well. You see the beneficent plan of the Society here placed before you.

But could you enter these places with the Preacher, and see the eager attention with which he is listened to; witness the sobs and tears of his auditors, hear them at the close of his service for the day treat him to come again to them, while gratitude for his kindness to them almost forbids their utterance—could you go with him from ward to ward, and from bed to bed in the Hospital, and hear the words of comfort and peace dropping upon ears which would otherwise never hear them on this side of the grave—could you see the stern man of crime subdued under his preaching (though never softened before) grasp his hand and thank the God of Mercy who sent him there; then, and then only could you realize the value of his labours. But we trust we have said enough. This Society has long been struggling under pecuniary embarrassment. It commenced with an ample subscription list, but its means have been sadly impaired. It is unnecessary to detail to you the causes of this; every intelligent man is acquainted with them. We have refrained from appealing for aid, waiting for a more favourable period, until we can wait no longer—until it is reduced to certainty that without aid, the afflicted objects of our sympathy must again be deprived of hearing the word of

life, their houses of affliction no more be made blessed with the voice of the Preacher, or resound with the hymn of praise. We therefore submit the case to your benevolent consideration, and will in a few days wait on you in person to invite you to become members of the Institution, or to make us such a donation as you may think proper.

*Trustees.*

Divie Bethune,	Leonard Bleecker,
Jonathan Little,	Henry Rankin,
Richard Duryee,	Isaac Heyer,
Joel Post,	John D. Keese.

REPORT, &c.

RESPECTED BRETHREN,

Having experienced the tender mercies of the Lord my God in performing my ministerial services to the sick, the poor, and the miserable, in the various humane and criminal institutions in this city; it is with grateful feelings that I now present you with the necessary communications. In order to this I shall take the institutions separately, as being the most likely method to afford you the intended information.

*Orphan Asylum.*

To this benevolent and favourite institution, I make a visit every Wednesday morning, unless prevented by inclement weather, or by indisposition. After examining some of the children, I give them a discourse suited to their capacities. Here, I have some children learning grammar, and others geography, without any expense to the establishment, having been presented with some school books, which are at my own disposal; and which I hope may be beneficial to the children when entering into public life. On my visits I find good order, and necessary attention paid to the tender orphans.

*City Hospital.*

Lord's Day morning, in summer at half past eight, and in winter at nine o'clock, worship, with a discourse, is regularly performed in this institution. Mr. Whetmore, the Superintendent, with his family, always attend; and frequently the house physicians.

December, 1820.

Tuesday Visits.—The patients in the respective wards are visited in course; where instruction and consolation are administered, and prayer offered as circumstances require. On the upper floor, there were many sick and lame, who, as an excuse, professed that they were incapable of attending sabbath worship below. Perceiving that this excuse was designed, and that the greater part of them were of the disorderly sort, I proposed to gratify them with a discourse on my visiting day, which they could not decently refuse. I have, therefore, through all this year, on a Tuesday, delivered a discourse, with prayer, between the white men's wards No. 13 and 14. Soon after, the two wards of blacks, at the other end of the passage, requested the like attention; which was granted. The Lord has been pleased to bless these services to several patients, and the wards, ever since, have been happily moralized.

This year, several patients in this hospital have died happily in union with Jesus, rejoicing in hope of everlasting felicity. Here I have more or less young patients, whom I instruct in useful learning, by giving them lessons to recite on my next visit. This has a good effect; and the governors allow me to purchase books, &c. on their account.

Besides my Tuesday visits, the sick and dying are attended at all other times when requisite, whether by day or night. As a testimony of the governors' approbation of my attendance to this institution, they have recently elected me a member of their corporation.

*Lunatic Asylum.*

On request of some of the governors, especially of the people called Friends, on the 31st of August last, I commenced religious worship with this deranged class of unfortunates. I must confess that my expectations of usefulness to them were far from being sanguine. However, according to the observations of the physicians and attendants, it has a salutary influence to tranquillize their minds through the week: and some of the patients have requested to have service twice in the week. Here are two or three who have formerly drank of the cup of salvation; and although they have no

D d



sense of their wordly concerns, nor of their family relations, still they converse with cheerfulness on the subject of religion. One day, after I had preached on Christ as a friend, one of the patients took me by the hand and said, "Sir, how good it is to hear of a Friend we once loved?" Mr. and Mrs. Wilson, and very frequently Dr. Nelson, with others, attend these services.

### *Belleuve Establishment.*

Chapel.—On Lord's day, service is here performed morning and afternoon. The Methodist ministers are allowed the first Sunday in the month; as on that day I invariably attend the State Prison; as, also, on a fifth sabbath, when I always provide a minister to supply. Perhaps few congregations in the city are more attentive and devout than this; and I frequently hear tidings of the power and presence of God among them. Immediately after service in this chapel in the morning, I go to the *Penitentiary* and deliver a discourse, and offer prayer in one of the wards occupied by the male prisoners. For want of a large room, I have to perform these services alternately in the wards that they may all be benefitted. I have not had one instance among these unfortunates, of improper conduct during worship; but, on the contrary, they behaved with attention and apparent devotion. On an afternoon in the Alms House Chapel, at the close of service, a number of the children are examined in the catechism. This practice was anciently observed in many Christian churches. Reviving it in this chapel, I find to have a very good effect upon the congregation, as well as stimulating to the poor children.

Friday Visits.—Usually arrive at Belleuve about nine in the morning. The first object of attention is to visit the two hospitals. In the wards of each addresses are made to the sick, a chapter is read, and a prayer offered to the Lord. During this year, several, both male and female, were made partakers of the grace of the Lord Jesus, and died in prospect of everlasting life. Two of them had led a Magdalene career; but such was the power of Divine grace upon one of them, as not only to produce a charming testimony of her confidence in

Christ; but, with her dying breath to exhort her companions to flee from the wrath to come.—She was 19 years of age. The remaining part of the morning is usually occupied in visiting as many wards as possible in the main building; and as often as the state of the sick in the hospitals will admit—say once in six weeks, I visit the whole of this extensive building from top to bottom.

Afternoon.—At two o'clock, the females in the Penitentiary are collected in the largest ward for divine worship. The penitentiary school-boys are present, seated by themselves. The females set, and sing their own tunes. The attention and demeanour of this class, during service, is worthy of commendation. After prayer, as occasion requires, the boys recite to me the catechism, or other appointed exercise.

Manic Department.—These wretched unfortunates, about 30 males, are collected and seated, ready for my return from the Penitentiary.—To them a discourse is delivered; but as the greater part of them are greatly deranged, and incurable, I am often astonished at their peaceable behaviour. A few of them, however, appear to be attentive, and are in the habit of kneeling in time of prayer. This encourages me to persevere in the duty.

Schools.—Of these I have the principal charge, the examination of which generally closes the visit.

Alms House School for Boys.—Present number 230. The lowest classes of these are examined: eight form a grammar class, twenty-three the catechism class.

Alms House School for Girls.—Present number 117. These also, are examined, &c. Fifteen learn the catechism.

Penitentiary School for Boys.—Present number 23: eight form a grammar class, and 10 learn the catechism—the whole making 370 scholars.

The superintendence of these schools add not a little to the weight of my charge, yet became necessary; and, perhaps, it may be gratifying to you to be informed, that for this service, the Hon. the Corporation make me an annual present, at their own pleasure.

### *Debtor's Prison.*

Other duties preventing my attending

this prison on a Lord's day, I perform worship in the chapel on a Thursday afternoon. The prisoners are of so mixed a class, and some of them far from sedate, it is difficult to say much concerning them. Besides, the greater part of them are but transient in their confinement; so that the congregation frequently changes with the month. However, it frequently occurs that there are a few unfortunate debtors who are very attentive, and appear to relish the gospel.

#### *Bridewell.*

In this place I perform religious service on a Thursday, in the long room.—The unfortunate females generally behave with propriety and attention, and sometimes appear seriously affected.—They seldom abide here longer than three weeks, being either discharged or sent to the Penitentiary; so that there is little opportunity to observe the abiding effects of the divine word upon them. This year, in the Bridewell, I have had two convicts under sentence of death—Rose Butler, and George Brown. In such cases it is usual for the High Sheriff to give me charge of the criminals; this is always a painful task, especially when no gracious change is produced in the subjects.

#### *State Prison.*

The Chaplainship of this institution I have for many years held, under the Legislature of the State. Service, this year, has regularly been performed in the chapel, morning and afternoon. The clergy of several denominations take their turn. The first sabbath, and when a deficiency takes place, I either go or send a supply.

Wednesday is my time of visit. The first object of attention is the men's hospital; in which the patients in bed are addressed as their circumstances seem to require. The convalescents are assembled in the hall, to whom a discourse is delivered, concluded with prayer. The like service is afterwards performed in the hall—the residence of the female convicts. When present on a Lord's day, I invariably visit the sick, between the public services. Also, at all other times, purposely, when the cases of the sick and dying make it requisite.

This year three male prisoners obtained mercy of the Lord Jesus, and died in

peace. Of the two men, among others, who were brought to the knowledge of the Lord Jesus last year, one of them has been liberated; and, from information, has been received into union with a respectable church. The other, still in confinement, walks as becomes the Christian character. Both these men, on entering this prison, were most daring wretches! Here I have five schools, containing 76 scholars, which it is my duty to superintend.

#### *Conclusion.*

It well becomes me, in closing this report, to acknowledge the goodness of the Lord for enabling me to perform my duties to the public institutions, and for the drops of mercy which have fallen upon my feeble services. This year I have been assisted, by Divine goodness, to preach *five hundred and forty-seven* times; and, although in my *sixty-fifth* year, I am not yet tired of my heavenly Master's service. Soliciting your prayers that I may be useful while I live, and faithful till I die, and thus finish my course with joy, is the fervent desire of

Yours in the gospel of Christ,

JOHN STANFORD.

#### *Summary of Weekly Services.*

Tuesday, A Discourse, &c. in the Lunatic Asylum—Two others in the upper floor of the City Hospital.

Wednesday, Visit the Orphan Asylum, examine some of the children, and give them a discourse, &c.—Go to the State Prison, preach twice, visit the sick, and afterwards hear the young prisoners recite their catechism.

Thursday, Debtor's Prison and Bridewell—A discourse in each. But in the former place I frequently meet with interruption.

Friday, Bellevue. Visit the two Hospitals in the morning, and usually give a sermon in each; attend as many wards as possible in the front building. Afternoon, preach in the Penitentiary, and examine the school. Directly after give a discourse to the Maniacs. Finish by examining the two Poor-House Schools.

Lord's Day, at half-past 8, Public service, and sermon in city Hospital.

When I go to Bellevue, preach in the chapel in the morning. Directly after, preach to the male prisoners in the Penitentiary.—Afternoon, preach again in the Chapel, and twice in the month examine the children in their catechism, in presence of the congregation, which has a good effect.

When at State Prison, preach twice, and visit the prison hospital.

All these places are visited oftener when required by the sick.

## Foreign Intelligence.

### CHURCH MISSIONARY SOCIETY.

REV. MR. CONNOR'S RETURN FROM JERUSALEM.

In our last number we gave an account of Mr. Connor's visit to Jerusalem. We now continue the narrative, embracing an account of his proceedings from the 19th of April, the day on which he took his departure from that city, to the 26th of June, the date of his latest communications. On that day, he writes from Aleppo, as follows :—

#### *Saïde.*

It was my intention to go direct from Jerusalem to Damascus, by way of Napolose and Tiberias ; but the disturbed state of the country about Napolose, occasioned by the presence of the Pacha of Damascus, who was making his rounds to collect the tribute,\* caused me reluctantly to alter my plans. and thus, to resign the hopes which I had indulged, of gleanng some further particulars respecting the Samaritans.

On the 17th of April I left Jerusalem, and proceeded to Rama ; and from thence, across the luxuriant plain of Sharon, and by Casarea and the foot of Carmel, to Acre. After a few days repose in Acre, I rode forward, by way of Sour, to Saïde, where I had a second conference with our friend, Mr. Bertrand. You may remember, that when in Saïde, on my way to Jerusalem, I was so happy as to become acquainted with this Gentleman, who most willingly undertook to distribute the Scriptures, with the assistance of his friends,

throughout the Diocese of Saïde, Mount Lebanon, and in Damascus. I found, in this my second visit, that he had already been active, in opening a path for their circulation. He had corresponded with several of his friends on the subject, who promised to assist him as far as they were able. Among the rest, he had conferred with the Bishop of Saïde, who resides in Lebanon. The Bishop assured him of his most hearty co-operation, but with this proviso—That the text should exactly agree with that authorised in Rome. On this subject I shall speak more fully toward the close of my Letter.

#### *Der el Kamr, the Capital of the Druses—*

From Saïde I proceeded to Der el Kamr, the Metropolis of the Druses, on Mount Lebanon. Mr. Bertrand had given me a Letter to his Brother, Physician to the Emir Bechir ; and this Gentleman introduced me to the Prince.—I sat some time with him, and conversed on various subjects, Mr. Bertrand acting as interpreter. The Prince made many inquiries about England : and respecting his friend Sir Sydney Smith, who formerly saved him from the vengeance of Djeddar, Pacha of Acre. Since that period, the Prince has always manifested an affectionate attachment to the English. He offered an apartment to be prepared for me in the Palace at Der el Kamr.

The Prince rarely visits his metropolis. He resides at his Palace of Btodyn, about half an hour's ride from the town. The occasion of his being at this time in

---

\* A few days before my departure from Jerusalem, the Pacha arrived there from Napolose ; and, according to custom, pitched his tent outside the walls. A large body of troops accompanied him. One of his soldiers, a Christian Albanese, impelled by curiosity, had the imprudence to set his foot within the walls of the Mosque of the Temple. He was discovered--a tumult was raised--and the Pacha was informed of the soldier's crime. He immediately despatched one of his slaves, with orders to put the soldier to death, wherever he should find him. A few hours after I saw the body of the poor fellow lying in the street, naked and mangled, and exposed to the insults of the Turks. His head was nearly severed from his body, and one of his hands had been cut through with a sabre.



Der el Kamr, was to receive the pelisse, which is annually sent to him from Constantinople, as a renewed Investiture of his Office of Emir.

### *State of the Druses—*

The number of the Druses may be about 70,000. Of these 20,000 men are capable of bearing arms.

The Druses are divided into two grand classes—that of the “Akkals,” or *intelligent*; and that of the “Djahels,” or *ignorant*.

The Akkals, in number about 10,000, form the Sacred Order; and are distinguishable by their white turbans, the emblem of purity. Every Thursday Evening, the Akkals assemble together in their Oratories, and perform their religious rites. What these rites are, no one but themselves knows: their ceremonies are enveloped in the profoundest mystery: during the performance of them, they place guards around the spot, to prevent the approach of the profane: their wives are permitted to be present; if any of the uninitiated dared to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The Chief of the Order resides in a village called El Mutna. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual, who wishes it, and whose conduct has not been stained with any flagrant vice, may, after passing through some initiatory ceremonies, enter the Order. At the funeral of an Akkal, the principal of the Priests who happen to be present, demands of the bye-standers their testimony of the conduct of the deceased during his life: if their testimony be favourable, he addresses the deceased with the words—“God be merciful to thee!” if otherwise, the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

The Djahels, who form by far the most numerous class, perform no religious

rites whatever, unless when circumstances oblige them to assume the appearance of Mahomedans. On these occasions, they enter the Mosques, and recite their prayers with the Turks.—They consider both Jesus Christ and Mahomet as impostors; and cherish an equal dislike to Christians and Turks. They believe that the Deity was incarnated in the person of Hakem, Caliph of Egypt; and that he will shortly appear again. He is to come, they think, from China; and to meet, fight with, and utterly destroy, all his enemies, at a place called the “Black Stone.”

The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world.

They believe in the transmigration of souls; and that, according to the character of the individual, in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence; if his conduct has been fair and honourable, his soul at his death, will pass into and vivify the body of him who is destined to fill a respectable station in life: if, on the other hand, his conduct has been evil, his soul will enter the body of a horse, a mule, an ass, &c. Those who distinguish themselves by noble and meritorious actions, and shine by their virtues in their career through life, will, as the highest recompense of their merits, pass, after death, into the bodies of Chinese Druses.

I inquired of Mr. Bertrand, if it was true that the Druses worshipped a calf: he said that he had questioned many of them about it, and they all denied it: “Do you suppose,” they asked, “that we would worship, as our God, the image of an animal, whose flesh we eat, and of whose skin we make our shoes?”

Schools are pretty frequent. The Akkals are generally the masters; and are paid by their pupils. They teach reading and writing. The book generally used as an exercise for the Children, is the Korân. In some villages, where the only Schools are those of the Christians, the Druses send their Children thither, where they are taught to read the Psalms of David.

I had been told that there was a great number of Christians among the Druses: this, however, I find is not the case. The Emir Bechir, with his family and some of the other Nobles of the nation, have received Baptism, have their Children baptized, have Chapels in their houses, and hear Mass every Sunday. The rest of the Natives are hostile to the Christians.

The Emir has retained his situation for upward of thirty years. He wears the Green Robe of a Sheriff, or one of the descendants of Mahomet; and has the exterior of a Turk. He never enters a Mosque, but has a Chapel in his Palace at Btedyn, where Service is regularly performed by a Maronite Priest. In conformity with his Christian principles, he has only one wife, by whom he has several children living.

*Most promising Means of benefiting the Druses—*

I scarcely know what means would be the most eligible to accomplish our wish of meliorating the religious state of this people.

We must, I think, begin with their neighbours, the Maronites. The diffusion of the Bible throughout the Kesrouan (which, I trust, we shall be able to commence, ere long) may possibly excite some of the Druses to purchase the Book, on account of its cheapness, and the facility of procuring it; and the perusal of it, by God's blessing, may open their eyes to the errors of their Creed.

The improvement of the School System of the Maronites would be a most important preliminary step toward the enlightening of the Druses. The introduction of School Books calculated to expand the ideas and to imbue the mind with the elements of general knowledge, and of Religious Tracts interesting as well as instructive, would tend by raising the standard of knowledge among the Maronites, to diffuse gradually a portion of its beneficial influence among the Druses, with whom they are in intimate communication. Great numbers of Maronites are indeed mingled with the Druses, and dwell in their villages.

We might thus, I think, reasonably expect that the light, kindled by our exertions in the Kesrouan, would spread and brighten over the Mountains of the Druses, and gradually dissolve the prejudices that bind this singular people to their notions.

*Beirout—*

From Der el Kamr, I proceeded along the Mountains, through a succession of beautiful and romantic scenes, to Beirout. Here I found eight cases of the Scriptures, which Mr. Jowett had sent me from Alexandria: part of these I sent to Jerusalem, part to Saide, and part I forwarded to Latichea, to await my arrival there. During my stay of two days in Beirout, I sold several Arabic Bibles and Psalters. I drew up an Agreement with our Agent, Signor Laurello: who will do what he can for us in Beirout and its neighbourhood.

*Interview with the Syrian Patriarch (late Archbishop) Giarve, at Der el Sharfi—*

I then set out for the Convent of Patriarch (late Archbishop) Giarve. His Convent is universally called in the country, Der el Sharfi. After passing for some hours long a rugged, steep, and difficult path, among the mountains, we arrived, about three in the afternoon, at the foot of an eminence; on the side of which, and near to its wooded summit, stands the Convent of Santa Maria della Liberatrice. The situation of the Convent is noble and commanding, overlooking a large tract of mountain scenery, the town of Beirout, a long line of coast, and a wide sweep of the Mediterranean. The Convent itself is not yet completed. Its Chapel is small, and is hung round with a great number of little pictures of Saints and Scripture Scenes. It was pleasing to hear in the evening, the sound of the various Convent Bells in the neighbouring mountains, which summoned the people to Vespers.

Here I left my mules and servant, and proceeded forward alone and on foot. The Patriarch received me in the kindest manner, and I remained with him till the following morning. I

found him rather indisposed, in consequence of a recent fall from his horse.

The Patriarch greatly regrets the accident which retards the arrival of his printing press. It was so seriously injured in the voyage to Smyrna, that it is probable, no one but its maker and inventor, Mr. Clymer, will be able to repair it. As soon as it arrives, he will commence the printing of the Carshun Scriptures, and will occasionally issue Tracts for the spiritual instruction of his flock, which is very numerous and widely scattered throughout Syria, Mesopotamia, and other quarters.

The Archbishop was elevated to the Patriarchal seat about a month before my visit.

In reply to inquiries respecting the Maronites, by whom he is surrounded, the Patriarch told me that they would gladly receive the Arabic Scriptures, in an edition that would stand the test of a rigid examination. They may amount to 80,000 souls. Reading is a very general attainment among them, and almost every village has its school. In their schools, as in those of the other Christians in Syria, nothing is taught but reading, writing, and the Catechism.

The Psalter and some Theological Dissertations are the only books used in their Schools.

#### *Convent of Mar-Hanna Souère—*

Finding that a prolonged stay in the Patriarch's Convent would, under present circumstances, be fruitless—himself being indisposed, his press not come, and his Convent undergoing repairs—I took my leave on the morning of the 4th of May, and proceeded to the convent of Mar Hanna Souère, where the Arabic printing press is. The Monks of this Convent, who are Greek Catholics, received me very kindly. I purchased several of their books, and then went to see their printing apparatus. They have only one press; consequently the work proceeds but slowly. On the numerous Saints' Days of their Calendar, they do not work; so that the average number of Volumes which they may issue in the course of a year, may amount, they said, to about 180. Of these, the greater part are Psalters. Seven persons

are employed at the Press. The books are bound in the Convent, which contains 35 individuals: of these 8 only are Monks, the remainder being Laics and Servants. All the profits resulting from the Printing Establishment go to the Patriarch of the Greek Catholics, who resides at Zouk; and he employs the money in the service of his flock.

#### *Damascus—*

I proceeded from Mar-Hanna direct to Damascus: and, after having descended Lebanon, crossed the fine Valley of Bekaa, and traversed the dreary solitudes of Anti-Lebanon, arrived in that City about two in the Afternoon of May the 8th.

I had brought a Letter from the Archbishop of Cyprus, for Seraphim, Patriarch of Antioch, who resides in Damascus. I sent this Letter to the Patriarch, with one of the Corfu Tracts, and called on him a day or two after. The Patriarch received me in the most friendly manner. The system and operations of the Bible Society delighted him. He will encourage and promote, to the utmost of his power, the sale and distribution of the Scriptures throughout the Patriarchate. As a proof of his earnestness in this Cause, the next day he ordered a number of Letters to be prepared and despatched to his Archbishops and Bishops, urging them to promote the objects of the Bible Society in their respective Stations. As soon as the Scriptures arrive in Damascus, the Patriarch will make it known to the people, by ordering it to be announced to them in the different Churches.

On my expressing a wish to have an Arabic Version of the Greek Tract on the Bible Society, which was printed in Corfu, the Patriarch said that he would procure it for me; and before my departure from Damascus, he had sent the Tract to a friend in Beirout, fully competent to the task. This Translation will be sent to me to Constantinople, when I shall forward it to England for publication. The diffusion of this Tract in Arabic, will smooth the way for our future operations in these parts.

The Patriarch will correspond with our Consul in Tripoli, Signor Catziflis, who is



a Greek. He gave me a Letter to him ; and another to Abu Ibrahim, one of the Greek Secretaries of the Governor of Tripoli, recommending me and my Cause to their attention.

The Greeks under the Patriarch of Antioch may amount to 20,000 ; and, of these, about 4000 are in Damascus. The rest of the Christian Population of Damascus consists of Catholics, Latins, Maronites, Greeks, &c. 16,000, Armenians 150, Nestorians 70. This is a rough calculation. It is impossible to know the exact number.

Mr. Bertrand, of Saide will appoint an Agent at Damascus, who will offer the Scriptures to all the Christians ; except the Greeks, who will be supplied by their Patriarch. The Fathers of the Latin Convent, where I lodged, all Spaniards, expressed their joy at the prospect of soon receiving a supply of Arabic Scriptures for their flock. The Text, however, they say, must agree with that of the Propaganda Edition.

The Jews of Damascus may amount to 2500. The Jews throughout the Pachalics of Damascus and Acre possess more liberty than in most parts of Turkey. The Prime Ministers of the two Pachas are Jews and brothers, and, by their power and influence, which are great, shield their Nation to a considerable degree, from oppression and violence.

#### *Tripoli—*

After a stay of ten days in Damascus, I began to move toward Tripoli. The war in Balbec obliged us to follow the great caravan road. After a dreary ride of five days along the edge of the Desert, we arrived at Homs, on the Orontes. Turning thence to the west, we arrived in three days more, at Tripoli. I lodged with our aged Consul, Signor Catziflis. He will do his best for us, both in the town and its neighbourhood and among the shipping. Signor Catziflis is in correspondence with the Patriarch of the Maronites ; and will thus be able to combine his efforts with those of Messrs. Laurella and Bertrand in Beirout and Saide to circulate the Scriptures in he Kesrouan.

#### *Aleppo—*

In order to avoid a hot and fatiguing

ride of four days along the shore, I hired a small vessel at Tripoli, which carried me up to Latichea in 32 hours. Here I finished my business with our Consul, Signor Elias, a Greek ; and then set out for Aleppo, where I arrived in six days.

Immediately on my arrival I engaged a man to offer the Scriptures, which I had brought with me, for sale in various parts of the city ; and am happy to inform you, that he has sold a considerable number of Hebrew, Syriac, Greek, Turkish, and French Testaments. I had only two Hebrew Bibles (Simon's Edition) which were immediately sold ; and if I had had a hundred of them, I could have parted with them easily. Several Jews called on me, to inquire if I had the Scriptures in Arabic, but in the Hebrew Character ; they told me that such an Edition would have a great sale among the Jews in Syria : this is worthy the consideration of the Committee of the Bible Society. Numbers have inquired if I had the Scriptures in Carshun and Armenian.

I have made a visit to the Maronite Bishop here, and presented him with a Syriac Testament. The Book pleased him much though he observed there was some trifling difference between it and the edition in general use. He told me, however, that as none but the Priests read the Syriac, the Scriptures in Arabic and Carshun would be most in request.

The Christian Population of Aleppo may be thus enumerated :—Greek Catholics 14,000, Maronites 2000, Syrian Catholics 5000, Nestorians 100, Armenian Catholics 8000, Armenian Schismatics (as they are called) 2000, Greeks under the Patriarch of Antioch 500.

Mr. Benjamin Barker, English Pro-Consul here, will receive the Books from our Dépôts in Constantinople or Smyrna, and will cause them to be offered for sale in Aleppo, Antioch, and other places in the Pachalic ; and also, by means of some merchants here, in various parts of Anatolia and Mesopotamia. He will also open a correspondence with Mr. Rich, our Resident in Bagdad ; and will send him some Bibles and Testaments on trial.

A few days ago I was introduced to

Mr. Fornetty, our Consul in Scanderoon. This Town is in the Diocese of Tarsus, and the Bishop frequently spends some time there. Mr. Fornetty will do what he can for us in Scanderoon, Tarsus, Bylan, Adana, and throughout the whole Diocese. I gave him several copies of the Greek Bible Society Tract for distribution; and some copies of the Scriptures as an experiment. These he has sent to Antioch, and other places. Mr. Fornetty will correspond with Mr. Barker.

*Propaganda Edition of the Arabic Bible exclusively acceptable in Syria—*

The Bible Society is, I believe, preparing a new edition of the Arabic Scriptures. All that I have seen and heard during my travels in Syria, has led me to the firm conviction, that no edition whatever of the Arabic Bible, which differs, in any respect, from the Text sanctioned in Rome, will be accepted in these countries. I have been assured by many who admire the Bible Society, that it will never attain its object in Syria, till it sends out a simple re-print of the Arabic of the Propaganda Edition.

I have conversed with many of the Catholic Ecclesiastics on the Bible Society and its labours of Christian Charity, and never have I heard one voice lifted up against it: all that they require is, that the Edition be conformable to the Authorised Text. This Text (I have several times made the inquiry) is *universally intelligible*. All can understand it. Till we obtain this grand desideratum, the labours of the Agents of the Bible Society in Syria will irritate and rouse into active opposition many whom we would gladden with the Word of Eternal Life; and who would receive it from our hands with joy and thankfulness, were it to be presented to them in a form sanctioned by their Church.

These considerations will, I am sure, have weight with the Bible Society, and will cause them to adopt the speediest measures for imparting the heavenly boon to Syria. The Arabic Psalter, lately issued by the Bible Society, has proved most acceptable here in Syria. It will have a rapid sale. It has been suggested to me, that it would be ad-

December, 1820.

visible to print an Arabic New Testament in a volume by itself.

The Edition of the Arabic Scriptures to which Mr. Connor alludes as under preparation by the British and Foreign Bible Society, is that which he states as exclusively acceptable among the Christians of Syria. It is a re-print of the Propaganda Edition, on the correction of which Professor Machride of Oxford and Professor Lee of Cambridge are bestowing unwearied attention. The New Testament is just completed. On the communication to the Committee of these despatches from Mr. Connor, they directed 1000 copies of the Testament to be forwarded without delay to the Mediterranean, and these will be followed by ample supplies.

*Visit to the Grave of Burckhardt—*

I have received from the hands of the French Chancellor here, the effects of poor Burckhardt; and, among other things, a case of Bibles and Testaments. These I shall leave in Aleppo: the private effects I shall send to Malta.

I have visited the Grave of Burckhardt, with mingled feelings of sorrow and gratitude—sorrow, at the loss sustained by the church of Christ by his death—gratitude, at the reflection that I have come out uninjured from that ordeal of fatigue and privations, to which he most probably fell a victim. “Bless the Lord, O my soul, and forget not all his benefits!” A large uninscribed stone marks the grave of our departed friend. Before I leave Aleppo, I shall cause some short memorial to be engraved thereon.

*Channels opened in Syria for the Circulation of the Scriptures—*

From this sketch of my proceedings in Syria, you will have seen that the Channels are now opened for the introduction of the Scriptures into these parts, and for their general circulation. By means of our friends in Jerusalem, Jaffa, Acre, Saide, Beirout, Damascus, Tripoli, Latichea, Scanderoon, and Aleppo, they will be offered for sale in every part of the country. So far well! The Channels, as I have said, are open;  
E e

but I am afraid we shall be obliged to wait some time before the waters begin to flow.

I have prepared the minds of many, for the operations of the Bible Society in these parts, and I think I may say with truth, that these operations will be hailed with gratitude.

In the course of the journey, I have scattered a great number of copies of the Arabic Exposition of the National system of Education. These may be left, at present, to work their effect on the minds of their readers. A future opportunity will, we may hope, be afforded

for the establishment of Schools on the system.

The excessive heats now prevailing, have caused me to renounce the plan which I had formed of proceeding across Asia Minor to Constantinople. It was only a fortnight ago, that upward of twenty persons perished from the heat, out of a Caravan between Aleppo and Cæsarea! A sufficient warning for me. I shall, therefore, set out in two or three days, on my return to Latichea, by way of Antioch and the Coast. From Latichea I shall proceed, by sea, to Smyrna or Constantinople.

---

## Miscellanies.

---

### SOUTHERN PROFESSORSHIP,

#### IN THE THEOLOGICAL SEMINARY AT PRINCETON.

A Correspondent has obligingly enclosed to us the following Extracts from the proceedings of the Synods of NORTH CAROLINA, and of SOUTH CAROLINA and GEORGIA, at their late Stated Meetings, accompanied with the remark, in which we fully concur, that they "will be as gratifying to the friends of religion, as they are honourable to the zeal and liberality of the Reverend Bodies who have set so noble an example."—

*Extract from the Minutes of the Synod of North Carolina, at Poplar-Tree Church, Cabarras County, North Carolina, Friday, October 6th, 1820.*

"Resolved unanimously—

1. "That this Synod will assume the responsibility of raising, within the space of five years, the sum of *fifteen thousand dollars*, towards the endowment of a professorship in the General Assembly's Theological Seminary at Princeton."

2. "That this Synod do earnestly and renewedly solicit the co-operation of their brethren of the Synod of South Carolina and Georgia in the accomplishment of an object so desirable; fondly indulging the confident hope, that the said Synod will assume the responsibility of raising a sum equal to that specified in the above resolution, for a purpose so eminently calculated to promote the best interests of the Redeemer's kingdom."

3. "That the stated clerk be, and he

hereby is, directed to forward to the Synod of South Carolina and Georgia an authenticated transcript of both the above resolutions."

"And for the purpose of affording to the above-named Seminary, as speedily as practicable, all the relief which this Synod can extend to it, in its present and embarrassed condition; as well as for the purpose of securing to Synod due knowledge of the success with which the efforts above contemplated may be crowned, it is, moreover, recommended, that the first year's subscription for the above named object, be, if practicable, collected before the first of April next, and forwarded by the several Presbyteries, through the agency of their respective Commissioners to the next General Assembly; requesting the Treasurer of that Body to invest the same as soon as possible, in six per cent. stock, or other funded debt of the United States, and in no other property whatever, as long as



this can be obtained ; the annual interest arising thereon to be exclusively appropriated to the support of the Professors of the Seminary aforesaid ; but the principal in no case to be broken upon or diminished And the several Presbyteries are hereby directed to report to Synod, at their next stated Sessions, the sums they may have forwarded, as above directed, to the General Assembly."

Extract from the minutes of Synod,  
COLIN MC IVER, Stated Clerk.

*Extract from the Minutes of the Synod of South Carolina and Georgia, in Session at Upper Long-Cane, Abbeville, South Carolina, November 11th, 1820.*

" A communication received from the Synod of North-Carolina, inviting the co-operation and assistance of this Synod in an attempt to endow a professorship in the General Assembly's Theological Seminary at Princeton, was read ; and, after mature deliberation, the following preamble and resolutions were unanimously adopted, viz.

" Whereas the Synod of South Carolina and Georgia are deeply sensible of the urgent demand for able and faithful ministers of the Gospel, both at home and abroad, and are anxious to employ the most efficient means in their power to relieve the spiritual wants of their perishing fellow-creatures, by sending them teachers who shall break unto them the bread of life, and feed them with knowledge and with understanding : Whereas they believe that the Theological Seminary under the care of the General Assembly, is happily adapted to increase the number, and promote the

harmony and usefulness of our future ministry, by bringing them extensively acquainted with each other, and furnishing those means of intellectual and religious improvement, which, under the blessing of Almighty God, must have a tendency to render them " able workmen, that need not to be ashamed, rightly dividing the word of truth :"—and whereas, they feel cordially disposed to encourage the laudable exertions of their brethren of the Synod of North Carolina, by co-operating with them in this labour of love :—Therefore, humbly imploring the smiles of the Divine Providence, and confidently relying on the cheerful and general assistance of the people of their charge, in accomplishing an object so deeply involving the honour of the Divine Redeemer, and the good of immortal souls.—Resolved,

1. " That this Synod will assume the responsibility of raising, within the space of five years, the sum of *Fifteen thousand Dollars* toward the endowment of a Professorship in the General Assembly's Theological Seminary at Princeton."

2. " That considering the extensive and urgent claims which the Missionary Society of South Carolina and Georgia, at the present juncture, exerts upon this Body ; the Synod will, therefore, suspend all arrangements relative to the particular execution of the above resolution, until their ensuing sessions ; at the same time recommending to their several members individually to prosecute the concern, as the Lord shall enable them."

True Extract,  
JOHN COUSAR, Clerk p. t.

## REVIVALS OF RELIGION IN OHIO.

Mr. Z. Lewis,

Sir, I send you for insertion in the American Missionary Register, the following extract of a letter from the Rev. Randolph Stone, of Ashtabula county, Ohio, dated Nov 18, 1820. It affords pleasing intelligence of the recent displays of Almighty power, and sovereign grace, in the conviction and conversion of some of our fallen race :

" I have been labouring one-third of my time in Cleaveland, since last May ;

one third in Euclid, a town adjoining ; and the remainder in Morgan. The Lord has been pleased to give some success to a preached gospel in each of these places.

" In Cleaveland I have succeeded in organizing a church, which consisted, at first, of only 15 members. Four have since been added, and a few others will be soon. Ten or twelve of these have been members of other churches. The rest are, hopefully, recent subjects of Divine Grace. They have in Cleaveland no

place for public worship, but the courthouse. Until last spring their worshipping assemblies have been extremely small, often not over ten, and seldom over thirty. I have had the pleasure of seeing this little number increase to an overflowing house. Indeed, it has been found necessary to enlarge the place of worship, by removing the partition between the court room and commissioner's room, to accommodate the numbers that resorted thither on the Sabbath. There has been in that place nothing like a general awakening; but God has been pleased to shed down the gentle influences of his Holy Spirit on some of that people.

"In Euclid, I have been called to witness a signal display of the power of Almighty Grace! The former minister of this place had been dismissed the last winter, and I first visited them in the spring, about the last of March. The Lord attended his word with a powerful effect, on the minds of a few individuals, during my first visit. This work thus begun, was not permitted to decline, though considerable opposition was raised.—Through the spring and summer it greatly increased, and bore down all opposition, and bowed, as we have good reason to believe, more than an hundred stubborn hearts in subjection to the cross of Christ! Of them, about 50 have united with the Presbyterian church; some with the Baptists, some with the Methodists, and some remain yet to make a profession. The work is now declining.

"In Morgan, also, during the last summer, we experienced a gentle shower of grace, the fruit of which may be ten or twelve.

---

*Extract of a letter, to the Editor of the Panoplist, from the Rev. Harvey Coe, Pastor of the Churches in Vernon, Kinsman, and Hartford, Trumbull County, Ohio—dated at Vernon, Sept. 16, 1820.*

"During the first five years of my ministry here, there were several seasons of attention to religion, in different and limited portions of the societies; in which a good number were hopefully born again. Yet there was nothing, which could be called a general religious awakening. The people generally continu-

ed their attention to meeting on the Sabbath, but seemed to grow more stupid and indifferent under the means of grace, for some time preceding the late revival. Christians were sinfully conformed to this world; and it was very difficult to support weekly conferences and the monthly concert of prayer, especially in some parts of the societies. The wise and foolish virgins slumbered together. In the latter part of the year 1819, a black and portentous cloud hung over us. Divisions and animosities were excited which boded evil to the church and the cause of religion. The only visibly encouraging circumstance was, that a few Christians seemed to have their faith called into more lively exercise, by these dark appearances, and were excited to special prayer, and impressed with the idea that God was about to bless us. The last Sabbath in January 1820, there was a very visible change in the appearance of the assembly in Hartford Society. Some, who had been at Westfield, an adjoining town, where there was an awakening, were there deeply impressed with a sense of their lost and guilty condition. Conference meetings became more full and solemn. Saturday evening, Feb. 12, the house was thronged, and God appeared to be with the assembly of a truth. Sabbath 13, was a memorable day to Kinsman society. The Lord, whom Christians had been seeking, suddenly came to his temple, and saints rejoiced, and sinners trembled before him. At conference in the evening, a large number arose to manifest that they felt themselves to be sinners in a perishing condition, and to request the special prayers of Christians for them. Before the close of the week, 12 or 14 of this number were hopefully brought out of darkness into God's marvellous light; and it is remarkable, that though many were under conviction, yet not one obtained a hope that week, who did not rise as above stated, to ask the prayers of Christians. The awakening had now become general and powerful in Hartford and Kinsman, but nothing special appeared as yet in Vernon, though a larger number attended meeting on the next Saturday evening and the Sabbath following than usual, and appeared uncommonly solemn and attentive. But on

Monday evening, the 21st of February, the whole assembly was in tears; and they could be persuaded to retire, at a late hour, only by the appointment of a meeting for prayer the next morning at sunrise; which was attended by a large number from different parts of the town. Thus God commenced his work in these three societies, which are united in Gospel privileges; and all the attendant circumstances were such as to stain the pride of human glory, to secure all the praise to himself, and display his sovereignty in the dispensations of his grace. Although I attended two religious meetings every day, for a number of weeks in succession, and visited from house to house, yet the church was so extensive, and the work so general, through the three societies, that many anxious inquirers must be neglected without more ministerial labour. The people procured the services of the Rev. Joseph Badger, who spent his whole time with us, and taught publicly, and from house to house, for several weeks. Other brethren also kindly came to assist us. The general characteristic of the work was, a deep and an almost overwhelming sense of

guilt in the sight of God. Conviction, in most instances, was remarkably pungent, and relief was generally soon obtained. The sins of many, who had been thoughtless and hardened, seemed to be set in order before them at once, in such a light as to bring them almost to a state of despair; and in a few instances, individuals sunk down and became helpless and speechless under the weight of their sins. Some also strove to the utmost to conceal their feelings and stifle conviction, but were compelled to inquire what they must do to be saved, and hopefully to bow to the sceptre of the Lord Jesus. Some from among the immoral, the profane, and intemperate, give pleasing evidence of having passed from death unto life. God has displayed among us, in a wonderful manner, the efficacy of his Almighty grace, and done many marvellous acts, which will be celebrated in heaven with wonder and praise.

Through the summer, the work seemed to be at a stand; and there was scarcely a new instance of awakening; but recent appearances have excited fresh hopes, that the Lord is about to revive us again, and appear in his glory.

---

## Postscript.

---

### UNITED FOREIGN MISSIONARY SOCIETY.

#### SECOND MISSION FAMILY.

AFTER the last half sheet of this number was prepared for the press, we were urgently requested, by the Committee of Missions, to suspend a part of its contents, and insert the following Address, together with the subjoined list of Agents. While we offer this circumstance as an apology for delaying the publication of our present number, we most earnestly recommend this Second Appeal of the United Foreign Missionary Society to the attention of our Readers and of the Christian Community.

No information has been received from the Union Mission, of later date, than the letter of the 19th and 24th of August, published in our third number.

#### ANOTHER APPEAL

*To the Religious Public, in behalf of the American Heathen, by the Committee of Missions of the United Foreign Missionary Society.*

Brethren dearly beloved,—We are assured by predictions and prophecies

without number, that “in the last days the mountain of the Lord’s house shall be established on the top of the mountains, and exalted above the hills, and that all nations shall flow unto it;” that “from the rising of the sun unto the going down of the same,” the name of Jesus the Mediator “shall be great among



the Gentiles, and that in every place incense shall be offered unto his name, and a pure offering." It is our lot to live in the period of the world emphatically called *the last days*, and it is our glory and joy to behold the rapid and luminous fulfilment of the ancient predictions and promises. *The word of Jehovah*, that blessed word which *brings to light immortality and life, has free course to the north, and the west, and the south, and the east.* That sacred volume, of which the Holy Ghost is the Author, and which through his sanctifying unction qualifies *for glory, and honour, and immortality* in the end, has, within the lapse of a few years, been translated into hundreds of languages in which it was formerly unknown; and is now in the possession of thousands and millions who had neither handled, nor seen, nor read *this word of truth*, this charter of the sinner's hopes. How rapidly also have the triumphs of the cross been recently multiplied in various parts of the world? In contemplating the heathen in various sections of our own continent, who are *called to the fellowship* of the Saviour's grace, and the different regions of Asia, and Africa, and Europe, and the islands of different oceans, we are constrained to exclaim, "Who are these that fly as a cloud?" But, brethren in the Lord, we need not inform you, that all which has yet been effected for the conversion of the nations is little more than the earnest of almost infinitely greater things, which must yet be accomplished before "all the ends of the earth shall see the salvation of our God." And is it not our duty, is it not our privilege, is it not our highest glory, to co-operate in advancing this most benevolent, this most magnificent design? But it is unnecessary for us to propose this inquiry. You have already evinced your attachment to the Redeemer's cause, and your willingness to spend in promoting it. The prayers which you offer up in your families, day after day, that *his kingdom may come*; the supplications which you present in the sanctuary, from Sabbath to Sabbath, that *his way may be known in the earth*; the petitions which you present in concert, month after month, and more especially that devotion of a portion of your se-

cular substance, which you frequently make for the distribution of the written word, and the support of missions, are a public and convincing proof of the solicitude which you feel for the advancement of his cause in the earth.

Nearly a year has now elapsed since a mission-family was sent to a tribe of Indians, residing in the interior of our continent, and our souls are refreshed at the recollection of the Christian ardour which was manifested on that occasion. Your warmest sensibilities were excited, your individual and united prayers for their prosperity were offered up, and a liberality, honourable to the Christian character, appeared, in providing whatever might conduce to their comfort. The rich seemed ready to contribute of their abundance, and the widow to throw in her mite. The inhabitants of the city, and the village, and the country town, were equally cordial in giving to these *messengers of our churches the right hand of fellowship*, in opening to them the hospitable door, in cherishing them with their conversation, and in following them with wishes and prayers for their success. Another opportunity is now presented for the renewed exercise and exhibition of the same Christian benevolence and zeal. A call to *come over for their help*, like that from Macedonia to the apostle, has since reached us from another tribe of our savages, still more remote in the American desert, and we are pledged, through the organ of our Society, to send them relief. For this purpose we have resolved with dependance on the great head of the Church to collect and organize another Mission family in the City of New-York about the 20th of February next. We have also resolved that this family shall consist of nearly thirty members, and already more than one hundred persons, male and female, have volunteered to leave their kindred, and native region, and the pleasures of social life, that they may *testify to the long neglected inhabitants of our western wilderness the gospel of the grace of God*. Thus no sooner was the standard lifted up, than the ranks were filled with a soldiery ready to march forth under the auspices of *the Captain of salvation* and of this society. Hitherto bath

Jehovah smiled, and to you, Sisters and Brethren, *partakers of the heavenly hope*, we now look for the means of their support, and we should conceal our own convictions did we not assert that we are persuaded we shall not look for your aid in vain. Another year of your period for labouring has elapsed and the solemn moment is much nearer when the account of your stewardship will be required; mercies without number, during that period have crowned your condition, and therefore we hope and believe that you will be equally prompt in regarding the call of your Master, and of this Board. That Saviour, who *spared not himself* in our cause; who *redeemed us to God by his own blood* is now looking down from his Throne in the expectation that each professed disciple will be cheerful in the performance of his duty. Come forward with us, then, and let us make another effort to obtain for *him* a greater portion of the *Heathen as his inheritance*, and another region of the *Earth for his possession*.

In furnishing this Mission family which is designed to convey to the Heathen not merely the means of Salvation, but the arts of civilized life, all the implements of

agriculture will be required, *axes, hammers, hoes, &c. &c.*

In furnishing this family, the various articles of bedding, clothing, &c. will be required, and for this supply we must depend principally on the exertions of benevolent females in our Churches. We trust therefore that *Mothers and Sisters in our Israel*, both in the city and country, will come forward immediately and ardently *to the help of the Lord in this labour of love*.

In furnishing a Mission family, on a plan so extensive as is contemplated by the Board, money to a very considerable amount will also be indispensably requisite for their outfit, for defraying their expenses in travelling, and for procuring the necessaries of life after they have reached their place of destination. For this supply we depend on the munificence of those with whom the God of Providence has entrusted, in the riches of his Bounty, the wealth of this world.

By order of the Committee,

PHILIP MILLEDOLER,  
ALEXR. PROUDFIT,  
GARDINER SPRING.

New-York Jan. 4, 1821.

Donations in money may be forwarded to either of the following persons, who compose the Committee of Missions:—

Rev. Dr. Milledoler, No. 121 Fulton-Street,  
Rev. Dr. Richards, Newark, New Jersey,  
Rev. Dr. Griffin, do. do.  
Rev. Dr. Proudfit, No. 14 Courtlandt-Street,  
Rev. Dr. Spring, No. 80 Beekman-Street,  
Rev. Mr. Knox, No. 125 Fulton-Street,  
Rev. Mr. McLeod, No. 60 White-Street,  
Mr. Z. Lewis, No. 40 Broad-Street,  
Mr. Isaac Heyer, No. 24 Beaver-Street,  
Mr. John Forsyth, No. 105 Water-Street.

Donations in Clothing, Bedding, Books, Medicines, Surgical Instruments, Mechanics and Farmer's Tools, &c. may be forwarded to the store of Jonathan Little & Co. No. 216 Pearl-Street, New-York.

#### GENERAL AGENTS FOR RECEIVING DONATIONS FOR THE UNITED FOREIGN MISSIONARY SOCIETY.

##### *State of New-York.*

City of New-York—Jonathan Little, and Isaac Heyer.  
Sag Harbour—Cornelius Sleight.  
Jamaica—Van Wyck Wickes.  
Newtown—Adrian Van Sinderen.  
Flatbush—John Lefferts.  
Poughkeepsie—Rev. Cor. C. Cuyler.  
Catskill—Orin Day.

City of Hudson—Prosper Hosmer.  
City of Troy—Gideon Corning.  
Newburgh—Rev. John Johnston, and Thomas Fish.  
Kingston—Rev. John Gosman.  
Rhinebeck—Rev. Mr. Parker, and John T. Schryver.  
City of Albany—Rev. John De Witt, and Christian Miller.

Schenectady—Rev. Jacob Van Vechten.  
 Herkimer—Rev. Hezekiah Woodruff,  
 Little Falls.

Utica—Abraham Varick, Esq.  
 Skaneateles—Alexander M. Beebe, Esq.  
 Geneva—Rev. Henry Axtell.  
 Canandaigua—Thomas Beals.  
 Goshen—Dr. David R. Arnell.  
 Montgomery—Rev. Jesse Fonda.  
 Ogdensburg—John Fine, Esq.  
 Upper Red Hook—Rev. A. N. Kettle.  
 Saratoga—Rev. Darius O. Griswold.  
 Plattsburgh—Rev. Samuel Whelpley.  
 Blooming Grove, Orange County, N. Y.  
 Samuel Moffat, Esq.

*New-Jersey.*

Newark—Rev. Dr. Griffin, and Rev. Dr.  
 Richards.  
 Elizabeth Town—Rev. Dr. McDowell.  
 New-Brunswick—Col. John Neilson.  
 Princeton—Rev. Dr. Miller.  
 Trenton—Rev. Samuel B. How.  
 Morristown—Mr. ——— Mills.  
 Hackensack—Rev. James V. D. C. Ro-  
 meyn.

*Pennsylvania.*

Philadelphia—Alexander Henry, and  
 Robert Ralston.  
 Lancaster—William Kirkpatrick, Esq.  
 Harrisburgh—Rev. William R. De Witt.  
 Carlisle—Rev. George Duffield.  
 Pittsburgh—Rev. Francis Herron, and  
 Michael Allen, Esq.

*Delaware.*

Wilmington—Rev. E. W. Gilbert.  
 New Castle—Rev. John E. Latta.

*Maryland.*

Baltimore—Rev. John M. Duncan, and  
 Roswell L. Colt, Esq.  
 Hagerstown—Hugh Kennedy, Esq.

*Virginia.*

Richmond—Rev. John H. Rice, and  
 Matthew Rice, Esq.  
 Petersburg—Rev. Benjamin H. Rice.  
 Norfolk—John McPhail, Esq.  
 Washington—Thomas L. McKinney, and  
 Elias B. Caldwell, Esqrs.

*South Carolina.*

Charleston—Rev. George Reed.  
 Beaufort—Rev. John B. Campbell.

*North Carolina.*

Newbern—William Hollister.  
 Fayetteville—Rev. Collin McIver.

*Georgia.*

Savannah—L. Mason, Esq.

Augusta—Rev. Mr. Moderwell, and Tho-  
 mas McDowell.

*Louisiana.*

New Orleans—Alfred Heinen, Esq.  
*Massachusetts.*

Boston—John Tappan, and Jeremiah  
 Evarts, Esqrs.

*Rhode Island.*

Providence—Rev. Mr. Wilson, and  
 Stephen Waterman.

Newport—Mr. ——— Calhoun.

*New Hampshire.*

Pelham—Rev. John H. Church.  
 Concord—George Hough, Esq.

*Connecticut.*

Hartford—Barzillai Hudson, and James  
 R. Woodbridge.

Middletown—Thomas Hubbard, Esq.

Danbury—Rev. William Andrews.

New London—Peter Richards.

New Haven—Samuel J. Hitchcock, Esq.  
*Alabama.*

Blakely—Francis B. Stockton, Esq.

*Indiana.*

Madison—Rev. Thomas Searle.

*Tennessee.*

Knoxville—Rev. David A. Sherman.

*Kentucky.*

Lexington—Rev. Dr. James Blythe.

Bardstown—William R. Hynes, Esq.

Augusta—Rev. William McCalla.

Louisville—Rev. Daniel C. Banks, and  
 Daniel Wortz.

*Ohio.*

Lancaster—Rev. Mr. Wright.

St. Louis—Rev. Salmon Giddings.

Marietta—Rev. Samuel P. Robbins and  
 David Putnam, Esq.

Dayton—H. G. Philips.

Lebanon—Rev. Mr. Gray.

Hamilton—Hugh Wilson.

Portsmouth—John Peebles.

Chillicothe—James Robertson.

Cincinnati—John F. Keys—Robert Boal,  
 and Mrs. Charlotte C. L. Risk.

*Vermont.*

Burlington—Rev. Daniel Haskell.

Middlebury—Rev. T. A. Merrill and  
 Wm. Slade, Esq.

Rutland—Thomas Hooker, Esq.

Bennington—Rev. A. Marsh.

Montpelier—Rev. Chester Wright.

Windsor—Gen. Abner Forbes.

Woodstock—Rev. Walter Chapin, and  
 Charles Marsh, Esq.

Peacham—Rev. Leonard Worcester







Not used in Library



I-7 v.1

American Missionary Register

Princeton Theological Seminary-Speer Library



1 1012 00308 1132